

and half sarcastic; "yes, sir!" and
but MECHANICAL FIERY which our peo-
would not be one spark of religion left

was a greater truth uttered by Pope,
since the world began.—Prof. Vin.

OF PREPARING CUCUMBERS.
time to eat cucumbers is just as they
now," so says a contemporary. Now
to eat cucumbers we always thought
er.

conversation with a lady on this sub-

which way do you think is the best
of cucumbers?

mode of dressing cucumbers!

Sir, I am extremely fond of them.

Sir, I am this—

(attention) Yes, Sir.

ash them right clean—

Sir, after they have been soaked 24 hours

Sir, I always soak them in salt and

are them.

Sir, they are then very nicely—let them be

them always cut very thin, and nice.

ld vinegar, salt, and pepper.

ey are fit—

Sir, (eyeing him most attentively.)

then they are fit for the pigs, that's all.

TH AND MORALS.

REFORMER, AND TEACHER ON THE

NTITUION, has now reached its 7th No.

been examined, it has received the uniform

ry distinguished Physicians and Clergymen;

favorably noticed by the most respectable

and other periodicals in the country.

ted by Dr. Wm. A. Alcott, author of the

ndy." &c.

ed to prevent vice and immorality, and

ody and mind, and sound morals, by the dif-

—especially in regard to the structure of the

of the laws and relations of the Human Con-

tor believes, with a writer of no mean author-

re often "destroyed for lack of knowledge?"

ever be truly wise, good, or happy, till that

re which now hides them from themselves is

presented in a plain, familiar style; and no

will be intentionally admitted "which shall

companion in any social circle, or at

re selected as a specimen of the long list of

in possession of the publishers.

Dr. John C. Warren, of Boston.

former" is, in my opinion, an excellent pub-

to be well adapted to aid in the great re-

customs which is now going on in this coun-

tain; and which, it may be hoped, will extend

world. I beg leave to recommend this li-

are desirous of promoting their health of

ity of mind.

Woodward, (Insane Hospital) Worcester.

your plan, and am glad to see you directing

the community to Physical Education. The

young work into right hands; although it cau-

in all.

Hall, Principal of the Teachers' Seminary at

Andover.

reached me last evening, and was perused

I wish you success in your important en-

deud me five copies.

on Rev. R. Anderson, Boston.

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ZION'S



HERALD.

Published by the Boston Wesleyan Association, under the Patronage of the New England Conference of the Methodist Episcopal Church.

Vol. VI. No. 35.

BOSTON, WEDNESDAY, SEPTEMBER 2, 1835.

Whole No. 309.

ZION'S HERALD.

Office No. 19 Washington St.

BENJ. KINGSBURY, JR., EDITOR.

ASSISTED BY AN ASSOCIATION OF GENTLEMEN.

David H. Ela, Printer.

FOR ZION'S HERALD.

Passages from the Editor's Letter, dated, White Moun-
tains, August 8th, 1835.

"THERE IS A GOD!"—How do you know?

So speaks the volume of Jehovah's word,
And so speaks nature all,—There is a God!
And the deep traces of His hand I view,
In the huge mountain, or the vale below;
Though his mysterious depths of wisdom lie
Concealed from the ken of finite eyes,
Yet still enough I see on all abroad,
To prove the being, and the power of God;
Yet should all nature fail to prove, and show
There is a power divine, yet still I know
"There is a God," all glorious and kind,—
I see his impress on the human mind.

This truth divine the Christian loves to feel
On his own heart, and he would ne'er conceal,
Beneath the shadow of a false disguise,
Of vain philosophy, and subtle lies,
A truth so glorious to the hopes of man,—
A light which sinful darkness cannot scan,
But would with deep humility, and love,
Not only own "There is a God" above,
But so obey the precepts he has given,
As to reign with him in the highest heaven,
When every mortal shall confess his power,
Enjoy his peace, or endless wrath endure.

"How do you know?" is but the scoffer's voice,
The vain blasphemer's, who has made his choice
Of the broad road which leads to death and hell—
Who loves in faith and practice to rebel;
—Hard was that heart whose hand did thus indict,
Jehovah's truth thus boldly underwrite,
With all the tokens of His power abroad,
When all things around him said, "There is a God!"
Oh, may some Christian yet indite beneath,
God's great compassion, or a Saviour's death,
And those who read may love the work of prayer,
And make a Bethel in the mountain there.

JUSTITIA.

Hartford, Conn., August, 1835.

To the Editor of Zion's Herald:

MR. KINGSBURY—That the Editor of the Church-
man should take the same side with Dr. Sprague,
in the discussion which is now going on, is not a matter
of surprise. That Editor, if we err not, commends
even the anti-temperance rhapsodies of Bishop Hop-

kins of Vermont, who avers, that "the success of the
temperance society would be the triumph of infidelity."
But we scarcely expected that the Editor of the Phila-
delphia Recorder, who appears to be opposed to this
wild doctrine of Bishop Hopkins, would avow a dis-
position to withhold his patronage and recommendation
from the Temperance Intelligencer and Temperance
Recorder, because they had opened their columns
for a discussion of the question, whether wine,
fermented, and unmingled with water, was essential
to the performance of the command of our Lord
Jesus, for the observance of the Eucharist. For,
though Professor Stuart believes, as we understand
him, and he is not easily mistaken, that the eucharist
may be celebrated with bread and water, Dr. Sprague
appears to be opposed to mixing any thing, even wa-

ter, with fermented wine. The Editor of the Phila-
delphia Recorder says, that nothing is certain in the
Scriptures, if it be not certain, that wine is commanded
at the Lord's Supper. Does he mean to say, that
wine was used at the sacrament in the most ancient
times, unmingled with water? Does he mean to say,
that the most ancient fathers of the Church do not
expressly say that wine alone is improper at the
Lord's Supper, and that it should always be mixed
with water? Does he deny that eminent divines of
ancient days agreed, and even councils ordained, that
water alone should be substituted for wine mixed with
water, for such as had an aversion for wine? If he
will deny these things, we most solemnly pledge our-

selves to prove that they are, all and singular, literally
true. For Episcopacy, Bishop Hopkins has done
much mischief enough, by his gratuitous and absurd assault
upon temperance societies. We beseech the Editor of
the Philadelphia Recorder, to do nothing more, by
advancing the Roman Catholic doctrine, which pre-
scribes to the people what is to be discussed, and what
is not. Let us keep up the Protestant wall between
ourselves and the Romanists. They are apt enough to
claim fellowship, whenever it may subserve their
interest, or promote their ends.

We have left our name with the Editor of the
Herald, and if the Editor of the Philadelphia Recorder
will deny the facts contained in our queries, we stand
pledged to the proof.

A MEMBER OF THE PROT. EPISCOPAL CHURCH.

FOR ZION'S HERALD.

DUTY OF PARENTS RESPECTING THEIR

CHILDREN.

NO. III.

MR. EDITOR—Having in the two foregoing num-
bers, briefly considered the duty of parents respect-
ing the government of their children, we now pro-
ceed to show that parents should teach their children
submission. This should be strictly attended to while
the child is young, and the mind flexible and suscep-
tible of the tenderest emotions. By the neglect of this
duty, the passions obtain the ascendancy, and the
temper becomes irascible. Pride is nourished, and
by the habit of indulgence, the mind is incapacitated
to bear with equanimity the cares and sorrows, the
checks and disappointments, which flesh is heir to.
By neglect of early submission, how many do we
behold, especially in our large cities and villages,
among the poorer and lower portions of the commu-
nity, (where but little has been done to ameliorate the
condition of this unfortunate class,) influenced by

their own wayward and impetuous passions. They
depend for subsistence, either on accident, or pilfer-
ing, or on the tender mercies of society. They wan-
der about as vagabonds, "all tattered and torn,"
their hearts shrivelled with unkindness, their bodies
deformed with filthiness and disease. How many
parents in the decline of life, have mourned over the
dissipation, wretchedness, and unyielding disposition
of their offspring, simply because they neglected this
important duty.

R. W. ALLEN.

North Malden, Aug. 15.

FOR ZION'S HERALD.

A Methodist itinerant, on his way to one of his ap-
pointments, overtook an aged clergyman of the Pres-
byterian Church, when the substance of the follow-
ing dialogue took place.

Presbyterian. How long do you stay in the same
place?

Methodist. Never more than two years in succession.

P. I should not like to remove so often. Besides,
it must be very unpleasant to leave our friends almost
as soon as we have formed an acquaintance.

M. There are many things unpleasant, and much
inconvenience and expense attendant on frequent re-
movals, to which we submit, that we may be instru-
mental in the salvation of sinners. Much of our suc-
cess, under God, is to be attributed to our system of
itinerancy.

P. It may be so. Do many of your preachers be-
lieve in the divinity of our Saviour?

M. We are all Trinitarians. We believe, and
preach, that Christ is very God.

P. Indeed! But you do not believe in the doc-
trine of Total Depravity?

M. We believe man is so entirely depraved, that
it is impossible for him to repent, believe the gospel,
or perform works of obedience acceptable to God,
without the influence of his Spirit. He must work
in us, both to will and to do, else we shall not be able
to work out our own salvation with fear and trem-
bling.

P. And do you believe in the doctrine of regen-
eration?

M. Certainly. There must be an entire change
of the whole moral man wrought by the Spirit of God.

P. What do you believe with respect to Justifica-
tion?

M. We believe in justification by grace, and that
through faith.

P. Why, if all the Methodists believe as you do,
there is no difference between their faith and ours.

M. We certainly agree in the essential doctrines
of the gospel, although, perhaps we might differ on
some minor points.

By this time they had come to a place where two
roads met, and wishing each other God speed, they
parted—the Methodist one way, to his appointment,
and the Presbyterian the other, with better feelings,
no doubt, towards a numerous denomination of Chris-
tians, than he had ever before felt.

Here was a minister of the gospel, who had proba-
bly received a liberal education, and who had preached
between forty and fifty years, in the same parish, who
did not know whether the most numerous denomina-
tion in the United States embraced or rejected the
doctrine of Christ's divinity! What a pity, when the
information might have been purchased for twenty-
five cents.

T. W. G.

Pembroke, Mass., Aug. 15.

FOR ZION'S HERALD.

INFIDELS UNFIT FOR THE RELATIONS OF

LIFE.

MR. EDITOR—Not long since I received informa-
tion that there was a person in S— street, who was
sick, and was an object of charity. I immediately set
out in search for the place to which I was directed,
and readily found the person. She was lying upon a
bed upon the floor, which was all the article of fur-
niture there was in the room.

Her destitute situation excited my sympathy at
once, and I immediately inquired the history of her
case, which was briefly this. She had come from the
State of Maine to this city in find employment, that
with the proceeds she might support two children,
which, by the death of her husband, had become or-
phaned. Soon after her arrival her health had entire-
ly failed, and she had gone to stop for a short time
with a sister, who was married and lived in the city,
until she could find an opportunity to return to her
friends. In the meantime her sister had sickened
and died, and her husband broken up housekeeping
and sold off his furniture, and thus she was deprived
of the only home she had in Boston, and only had
permission to remain for a few days in the miserable
unfurnished garret in which I found her. All this
time she was anxiously waiting for her brother-in-
law, who was here and there and every where, to
obtain for her a passage in one of the eastern pack-
ets, that she might return to her friends. He told her
uniformly, that he could find no packet from either
of the places to which she wished to go, although
packets are arriving and departing almost every day.

When I was informed of what her brother-in-law
told her, I thought that either he did not try to find
her a passage, or did not know where to apply. I
was inclined to the former opinion, from the circum-
stance that he was then out of the city on a pleasure
excursion.

After hearing the story of her afflictions, and seeing
her anxiously desirous once more to see her children
before she died, I went out myself to find her a pas-
sage. This I soon accomplished. In the meantime
her brother had returned from his revel, called to see
her—told her he could find no packet! And when he
was told that a passage was engaged, and that he
was desired to help her on board, he immediately left
the city on another excursion.

This led me to inquire about the man. I was in-
formed he was a disciple of *Abner Kneeland*—an
Infidel. This explained the whole matter.

Boston, Aug. 20.

J. H.

FOR ZION'S HERALD.

DEDICATION AT EAST RANDOLPH.

It is a circumstance of much pleasure to a lover of
our Zion, that neat and convenient churches are go-
ing up all over the country for the accommodation of
our numerous and increasing congregations. This
was a thought that occurred to my mind while attend-
ing the dedication of a small but neat chapel at East
Randolph, on the 13th inst. The house was crowded
to overflowing by a very respectable and deeply at-
tentive audience. The sermon was by Brother
Stevens.

The speaker poured forth a torrent of eloquence,
that fell upon those who love Zion, like rain upon the
 parched earth.

The dedicatory prayer was by Brother Kilburn,
and the reading of the Scripture by Brother Hamilton,
under whose labors this church was first raised, about
four years since, and by whom it has been principal-
ly sustained. The choir, which was very large, per-
formed their part in a manner very creditable to
themselves, and gratifying to the audience. While
listening to them, one could not but feel the impor-
tance, and perceive the utility, of this part of divine
service.

The church is at present under the pastoral care of
brother J. W. Downing, the worth of whose labors
appears to be fully appreciated by the people. They
have heretofore, and do still continue to suffer much
from the prejudice and opposition of those around
them. But we hope that a better day will now be-
gin to dawn upon them.

S. W. C.

FOR ZION'S HERALD.

TO CHILDREN.

We set off, on a most delightful morning in June,
that we might enjoy the country air, and visit a friend.
Nature has her charms in every season of the year,
but you know that June possesses rare delights. The
roses, unfolding their beauties—the cherries, tinged
with red—the grass—the pinks—the woods, and all
that could be seen, spoke forth the praises of their
Creator.

Such a ride must always be pleasant to those who
are confined to the noise and bustle of the town.

Now, children, I am going to tell you of one thing
which added to the satisfaction of our visit. There
were four children in the family, who were born in
England, and came with their parents, three thousand
miles across the sea. When in England, they did as
a great many children do in that country: they had
a "MISSIONARY BOX," and when they obtained a
penny, instead of spending it foolishly, they put it
into the box. And when there was a company at
their father's house, they would take their box and
modestly ask a favor for the Missionaries. So at the
end of the year they would send their money to the
Missionary meeting, and begin again for the next
year.

But when they came to this country they had no
Missionary box, and yet when children want to do
good, they will contrive some way to do it. So they
got a purse and named it the "MISSIONARY PURSE,"
and here they put away their cents, until they should
have a good opportunity to send them to the Mis-
sionaries.

When I was about coming away, the two youngest
took the purse between them, and with smiling faces
brought it to me, and asked me to accept it for the
Missionary. This was indeed a lovely sight. I asked
if there was any particular place where they desired
the money to be sent, and was answered, "To any
place where you judge it most proper." I told them
there were Missionaries going over to Africa, where
there are a great many little black children that can-
not read, and have no books, nor schools where they
can learn to read; and the Missionaries are going to
have schools there, and this money will buy many
little books for them, that they may learn to read the
Bible, and be good children, &c. While I spoke
their eyes glistened with satisfaction, and I really
think they were glad that they had saved their cents
for this purpose.

When I counted the money I found one dollar and
twenty-four cents, that is, thirty-one cents for each
child.

Now, children, I will tell you what I have been
thinking of, and I want you to read it with particular
attention. I lately read in Zion's Herald that there
were 9,150 scholars in the Methodist Sunday Schools
in the N. England Conference. Now if all these
scholars should keep their cents safely in a Mission-
ary box for a whole year, and now and then present
their box to visitors, to see if they would help them
a little, I think that all of them would obtain as much
as thirty-one cents to each scholar. Now reckon it
all up and see how much it would make. O! what
a sum!—\$2,836 50. And how much good this might
do! It would support two missionaries a year, at
\$400 each, and build two houses to preach in, and to
keep school in, which might cost \$600 each—and
they would have \$800 to buy two Sunday school li-
braries, and \$600 to clothe a hundred poor naked black
children, and \$36 50 to buy them books for the day
schools. All this might be done every year, if chil-
dren would only save their cents.

Now, what do you say, children? What if you
had no books, no teacher, and no one to tell you how
to love and serve the Lord, so that when you die you
might go to heaven! Should you not be glad to have
a teacher come and bring you books and teach you
how? Now you can send teachers and books to such
poor children, if you will only save your cents. I
think some will say, "I would, if all the rest would
agree to do so." But consider, you must not wait for
all other children to be good, before you begin.
Those four children have done their part, although they
had no Sunday school to attend; and if you do
your part, you will have the satisfaction of knowing
you have done what you could to benefit the afflict-

A. KENT.

Charlestown, Aug. 4, 1835.

FOR ZION'S HERALD.

MARLBOROUGH (CONN.) CAMP MEETING.

MR. EDITOR—According to previous appointment
this camp-meeting commenced the 17th and closed
the 22d of August. It was held in the same beauti-
ful grove which was occupied for a similar purpose
last year.

Many who attended twelve months ago, are now
sleeping in death! Some of this number no doubt
were Christians; but it is known that others were
abandoned to their sins, and died without hope. And
it will be something remarkable if some of the minis-
ters, Christians, and careless sinners who attended
our camp-meeting this season, are not in the tomb
before the expiration of another year! What a thought!
"Lord, is it I?" should be the serious inquiry of ev-
ery individual who assembled with the sacramental
host at our feast.

The meeting this year was considerably larger than
it was last—there being about 40 tents pitched upon
the ground. The weather the principal part of the
time was favorable, and thousands rallied to the con-
secrated spot, especially on Wednesday, Thursday,
and Friday. There was but little disturbance during
the whole meeting. Satan and his children were foiled
in all their attempts at disorders, and disconcerted in
all his plans. One thing which contributed toward
this happy result, was the promptness of the preach-
ers and civil authorities in suppressing at the com-
mencement of the meeting, all peddling of every de-
scription. This was done as far as the laws of the
state would sustain them. It is a disgrace for Chris-
tians and citizens of this free country to suffer their
rights to be taken from them with impunity, espe-
cially at a religious meeting.

Between 35 and 40 preachers were upon the ground
during the meeting. The most of them were young
men, just emerging from farms, shops, schools, and
colleges, to preach the everlasting gospel of God our
Saviour. Among these heralds of the cross there was
no affected superiority—no wicked criticisms of
each other's sermons—no bombastic display of wit or
learning—but all labored for God, and the salvation
of precious souls. The design of every sermon seem-
ed to be to impress the sinner with a sense of his lost
condition—with the necessity of seeking pardon in
Christ—and to arouse the church to holy action, and
vigorous effort in pushing forward the victories of the
cross. Nor did the servants of God labor in vain.—
Arrows from the bow of him whom Moses styles a
man of war, (Exodus xv. 3) quivered around, and
found way to many obdurate hearts, while a tide of
glory seemed to cover the whole encampment. The
songs of the redeemed were heard in every direction
but all without disorder, extravagance or confu-

On Friday the sacrament of the Lord's supper was
administered to hundreds. This was a solemn and
interesting time. Here, fathers and mothers, broth-
ers and sisters, ministers and people, celebrated to-
gether for the last time in this world, the death of
their Lord.

We number as the fruits of this memorable meet-
ing about 60 converted; 16 reclaimed from backslid-
ing, and 9 entirely sanctified.

J. D. BAIDGE,

Secretary of the Meeting.

Tolland,

BOSTON, WEDNESDAY, SEPTEMBER 2, 1835.

WHAT CREATE MOBS?

Newspapers. Don't start, and look grave, gentlemen of the quill. We mean what we say, and for the greater emphasis repeat it: **NEWSPAPERS CREATE MOBS.** We do not intend by this that all are implicated; but whenever there is a mob, it is done, directly or indirectly, by the press. This is the conservator of public opinion and public action. Let, then, an Editor but loosen the reins, crack up the whip, and point the finger, and the mob are in full cry at once.

Who have made the riots at the South?—Southern Editors.

The Clinton Gazette states that a man, supposed to be an abolitionist, was taken out of the hands of the law, at et amia, and hung by the rable!

Now, should not the Editor of that paper have thundered, peal after peal, his disapprobation of such an unlawful act?—Yes.

Well, but what did he do?—Read the following: "THE PEOPLE HAVE ACTED PROPERLY. Any man, whether he be white, yellow, or black, who leads his countenance and aid to a scheme, having for its object the burning of villages and towns, and the indiscriminate butchery of men, women and children, surely deserves an ignominious death. He who robs a solitary traveller on the highway, of a few dollars, is doomed to suffer punishment who conducts and nurtures a deep-laid conspiracy against the lives of an unoffending community?"

The man whose heart is shrivelled enough to allow him to pen so base a sentiment, deserves the universal execration of every friend to law and order. Such a being is a traitor.

Here is another, still more atrocious. The Richmond Whig says:

The people of the North must go to hanging these fanatical wretches, if they would not lose the benefit of the Southern trade, and they will do it. They know too well which side their bread is buttered on, ever to give up these advantages. Depend upon it, the Northern people will never sacrifice their present lucrative trade with the South, so long as the hanging of a few thousands will present it!!

A precious compliment to Yankee enterprise and morality! We can assure the Editor of the Whig, that though discussion is met by ropes at the South, he has mistaken the spirit of the North, if he suppose it can stoop to such treason against the mind.

Yet these are but a specimen of many.

But what will the mobs effect? Will they stop Abolitionism?—Never. Will they stop Anti-Popery?—

Never. Will they stop any supposed moral reform?—Never. Those who are engaged in these, are usually men of strong passions—men who are willing to die for the sake of the cause they have espoused—men who are acting from a strong impression (perhaps, in some cases, from an erroneous one) of duty. Such men cannot be restrained but by argument. If a mountain is raised before them, they will rush through. Besides their own unconquerable perseverance, the sympathy of a large portion of the community is aroused in their favor by persecution.

Those who are engaged in this riot-making work must remember that when they have fairly opened Pandora's box, they will not so easily get the walking pestilences beneath the lid again. Who can fix the bound to a mob?—No one. Let but the taste for blood and reveling be acquired, and the innocent must fall with the guilty, the friend with the foe, promiscuously together.

We charge this matter home, then, upon the pressers of our country, and we say to them solemnly—BEWARE! YOU, TOO, MAY BE CRUSHED IN THE COMMON MISKULE! YOU MAY BE RUNG UPON THE GALLOWS YOU HAVE RAISED FOR MORDECAI!

REV. HOWARD MALCOM.—This gentleman has resigned the pastoral charge of the Federal Street Baptist Church, on account of ill health. He has been (we presume in consequence of this resignation) appointed agent of the Baptist Board, to visit their missions in India, and has consented to act in this capacity.

IF We would recommend to Superintendents of Sabbath Schools to read to their scholars, collectively, Brother Ken's article on our outside.

FOR ZION'S HERALD.

NO. VIII.

"Danger of being Over-wise. A sermon preached June 7th, 1835, in the Second Presbyterian Church in Albany, by William B. Sprague, D. D., Pastor of the said Church."

The next argument presented by Dr. Sprague, in favor of fermented wine at the communion, is contained in the following paragraph:

I cannot forbear to say too, that this innovation is a deep stab to the comfort of Christians in the commemoration of their Saviour's dying love. When I come to the communion table, and administer or receive the sacramental cup, I wish to think of my Redeemer and his death, and the hopes and blessings which I enjoy through him: I wish not to have my mind distracted by having the question forced upon me, whether I am not committing a sin by taking into my lips a drop of wine; and I hesitate not to say, that they who have taken the lead in this effort, who are urging either from the pulpit, or the press, or even in a more private way, the expediency of banishing wine from the holy supper, are responsible in a great degree for these painful associations by which our communion is embarrassed and embittered:—they are responsible for imposing upon many a weak conscience a load which renders the approach to the Lord's table any thing else than a cheerful and joyful and profitable occasion.

It is entirely unintelligible to some of us, in what manner the comfort of Christians can be abridged, by the introduction of the unforgotten juice of the grape, at the communion, and which is the "fruit of the vine;" but it is perfectly intelligible in what manner the comfort of Christians may be abridged, by the use of brandy at the communion, which is not the "fruit of the vine." Dr. Sprague, we presume, occasionally administers the communion in other churches; in some, peradventure, which have not heard of such a "theological refinement" as Pomroy & Bull's intoxicating beverage, for the supper of our Lord. Now we do not inquire of Dr. Sprague, what is his practice in such cases, for the reverend gentleman appears not to be inclined to furnish direct replies to plain inquiries. But we ask the reader, if he believes the Doctor would refuse to administer the communion, in such cases, and with such wine as he found upon the table? Would he send the communicants away unsatisfied, or make them tarry, until he could procure the genuine "fermented certified"? Probably not. The probabilities would also be fifty to one, that the wine employed would be not the "fruit of the vine," but a vile compound of brandy and other nauseous and poisonous ingredients. But, in this, there would be no "deep stab to the comfort of Christians, in the commemoration of their Saviour's dying love." There may be comfort in brandy and sugar of lead, &c., but what so cold and comfortless to a devout Christian, as the unforgotten juice of the grape! "I wish not," says Dr. Sprague, "to have my mind distracted by having the question forced upon me, whether I am not committing a sin, by taking into my lips a drop of wine." And who is unpurified of the fact, that there are, at this very moment, in our country many communicants, who wish not to have their minds distracted, by having the question forced upon them, whether they are not committing a sin, by taking a drop of brandy! And

brandy, in the present condition of things, is much more commonly received at the communion, than wine. In respect to that measure of responsibility, which Dr. Sprague is pleased to charge upon those who have urged "from the pulpit, or the press, or even in a more private way, the expediency of banishing wine from the holy supper," the only observation, which we propose to offer, is this. We believe the use of fermented wine at the communion, inasmuch as it is an intoxicating drink, and in twice required for the acceptable celebration of the Lord's Supper, to be altogether wrong. We believe it to be our duty to press this opinion upon the attention of mankind, and to enforce it by all just and righteous arguments. If "painful associations" are produced by this course, and a "load" imposed "upon a weak conscience," we sincerely grieve, that the necessity exists for the production of any pain, but our grief is precisely like that of the anatomist, who pities, while he employs, needfully as he believes, the cautery or the knife.

The Doctor next proceeds as follows:—

Brethren, I am sure I need not tell you that, in expressing my views so plainly on this subject, I have taken counsel of any thing else rather than my feelings; for most gladly would I have been silent, if I could have reconciled such a course with my convictions of duty as a minister of Jesus Christ. I have witnessed too much of the operations of human nature not to know that he who ventures to oppose extravagance, when it is in any way connected with a good cause, does it at the peril of being set down as an enemy to that cause. I cannot forget that my own experience, since I have been among you, has proved that a man who takes it upon himself to rebuke the spirit of fanaticism in revivals of religion, must expect at the expense of perverting or annulling an ordinance of Heaven, and most fully do I expect that the remarks which I have now made, will be appealed to, not by you, but by others, to justify the charge against me of being a foe to the cause of Temperance. I say, not by you, my friends; but even if it were otherwise, I cannot forget that every one of you would join in this charge,—much as I value your good opinion—and there is nothing that I value more, except the approbation of my own conscience and my God,—I should still feel myself constrained to protest without a qualifying or softening word, against this unhalloved invasion of one of God's institutions. But I am not a foe to the cause of Temperance: with religious indignation I repel the charge. I regard it as having come into existence under the special favor of Heaven. I honor it as a noble part of that moral machinery designed to help forward the world's renovation. I look upon those who have labored in it faithfully and diligently, as the benefactors of their race; and I would still bid them God speed in the good enterprise, and invoke the smiles of Heaven on every effort which they put forth in the spirit of charity and a sound mind. But if the Temperance cause claims a precedence of the institutions of God, then I insist that it claims too much: if it cannot go forward but at the expense of perverting or annulling an ordinance of our religion, then I insist that it is high time it should come to a solemn pause; and I say unhesitatingly, perchance the hand—no matter what hand it may be—that would profanely withdraw from the supererogatory of one of God's institutions, would be more culpable than the hand which man ever built should be prostrate in the dust.

Here is assuredly a most tremendous imprecation of God's wrath upon the Doctor's "respected friend" the Professor, and upon all who have attempted to procure the removal, or even the dilution of intoxicating wine, at the table of our Lord. The Doctor considers, that the "fruit of the vine" must be fermented, before it can be consecrated as a memorial of our Redeemer's death; upon what ground we neither know, nor can we conceive. The substitution of the unforgotten "fruit of the vine" is, in his opinion, equivalent to withdrawing one of the memorials. So, if we understand him, is the dilution of fermented wine. The Doctor has told us, that whole churches and many learned and pious men have not only gone all this length, but further, and substituted water. "Perish the hand, I say unhesitatingly," cries the Doctor, "no matter what hand it may be, that would profanely withdraw from the supererogatory of the memorials of my Redeemer's death." It is most fortunate for us all, that the power of life and death is not entrusted to the Pastor of the Second Presbyterian Church in Albany, and that this terrible denunciation is neither more nor less than the brutum fulmen of a single prelate, hurled against us, evidently under extraordinary excitement. And the reverend gentleman utters this anathema, "unhesitatingly!" We doubt it not, but we deeply regret it. How very profitable a little hesitation would have been, before he converted his inkhorn into a vessel of wrath!

In this quotation we have a repetition of the Doctor's fears: we are told, once more, of the danger of "annihilating" the ordinance. "Let God's institutions stand in their simple majesty," says Dr. Sprague. So saith Professor Stuart; so saith the Doctor's "respected friend," and so say all sincere Christians. We differ not in this, but in relation to the constituents of that "simple majesty," and what the connection is between fermentation and the "simple majesty" of God's institutions, we are utterly unable to divine.

Dr. Sprague bids the friends of temperance "God speed in the good enterprise," and he invokes "the smiles of Heaven on every effort, which they put forth in the spirit of charity and a sound mind, but," &c. Who shall decide what is "the spirit of charity" and of "a sound mind" in the present connection? We frankly answer, neither we ourselves, nor a bevy of the political editors of rural journals, who have already oppressed this reverend divine with their patronage;—but the Christian public. We certainly shall not leave the religious paper, in which we commenced our remarks, to share the col, the Doctor's example, who is contented to share the col, of an advertising journal, on such an occasion as this, with the vendors of ale, wine, and brandy. As we claim not for ourselves the right to decide when the friends of temperance exceed the limits of "a sound mind," or cease to be governed by "the spirit of charity," so neither can we permit the question to be decided by Dr. Sprague; for we believe the good Doctor, though he may be unconscious of the fact, is under an anti-temperance influence, which, in our opinion, disqualifies him as an impartial trier of this question. Now a man, who makes such a moderate use of wine, may aver, that he is not in the habitual use of wine, according to his construction; he may discontinue the habitual use of wine; and, if you reply, that his own use is an habitual use, then, forsooth, you lack "the spirit of charity and of a sound mind!" If learned men, and aged men, and pious men propose, to be used at the institution of the Lord's Supper, "the spirit of charity and of a sound mind" is in perfection, and in such a spirit, of course, he invokes upon their devoted heads the vengeance of Heaven! "I unhesitatingly say, perish the hand, no matter what hand it may be, that would profanely withdraw from the supererogatory of the memorials of my Redeemer's death." We have already shown, that the Doctor considers one of the memorials to be withdrawn, if fermented wine be taken away or diluted.—We have already shown, that it is the Doctor's opinion, that, if withdrawn at all, it must be withdrawn profanely, for he has styled the act an "unhalloved innovation"—and he has most clearly indicated several of the objects of his malediction! This, then, is "the spirit of charity and of a sound mind!"—"The true construction of charity may be this:—if it be my custom to use wine, and there is a little, permit me to enjoy the well-earned reputation of a thoroughly-going temperance man; permit me to say, without contradiction, that I discontinue the habitual use of wine, as I believe it

to stand in the way of the temperance reformation; let me have a fair chance to display my "religious indignation," which, as an effectual repellent of any charge, is far preferable to fact and argument; when I have occasion to refer to the State temperance paper, as an authority, which paper notoriously passes under the supervision of a professional gentleman, of an ordinary measure of talent and learning, if, in a tone of derision, I see fit to employ such a diminutive as "even the Temperance Recorder," suspect not for an instant, that I am less than a hearty friend of the cause; if I have occasion to speak of the opinions of any of the most learned and pious, among the devoted friends of temperance, and designate their conduct as "impious fanaticism," in my own language or that of another, and call down the wrath of God upon their heads, let not this impair your confidence in my entire devotion to the temperance cause; this is "the true spirit of charity and of a sound mind."

We recognize the *pro forma* difference between the attitude assumed by Dr. Sprague, and that of another reverend gentleman, whose name is scarcely annotated upon his brow, and who has come down, in full canonicals, upon the Temperance Society. "I honor it," says Dr. Sprague, "as a noble part of that moral machinery, designed to help forward the world's renovation." I regard it as having come into existence under the special favor of Heaven.—"The Temperance Society," says John Henry Hopkins, Bishop of Vermont, "is not based on religious but on worldly principles. If it could succeed, it would be the triumph of infidelity." It will be remembered, however, that Dr. Sprague expresses his opinion, that the rejection of alcoholic wine at the communion, will cause infidelity to exult. Now it is a striking commentary upon the text of each one of these reverend gentlemen, that unqualified applause is bestowed upon their productions, not only in many of the rural journals of the day, but nowhere so lavishly, as in a notoriously scurrilous paper, devoted to the promulgation of infidelity and dirt. Distant from each other, as the antipodes, in their avowed opinions of the Temperance Society, but agreeing in their dread of infidelity, the rankest infidels are the loudest in their applause!

THEOPHILUS.

We received the following from a Counsellor at Law in Michigan Territory. The letters we receive from all quarters of the United States of this character cheer us in the arduous work in which we are engaged. Our life is dedicated to the holy cause of Christianity, and in good or evil report, we design to be alike, Christ's.

S—, MICHIGAN TERRITORY, August 15th, 1835.

DEAR SIR:—While engaged in my professional duties, I visited a family in this far-famed western country, and observed your paper occupying a place with some miscellaneous works of various descriptions. Upon an examination of your paper, I find it replete with sentiments that would be of infinite value to these western wilds. I therefore request you to send the Herald to my address for a year. I also shall use my endeavors to procure a general circulation of the Herald, which ought to be taken by every holder in this country—for it is to be regretted that our highly favored West breathes a spirit far from being congenial to any thing like the true gospel. I also would pay for all the numbers heretofore published, if they could be furnished.

I am, &c.

IF A friend wrote us not many weeks since, that the Post Office in the town where he resides was kept in a grog-shop, and that the Herald was, upon an emergency, used as a wrapper. We were reminded of this by a similar fact stated by a contemporary, and by a perusal of the following extract from the Post Office Regulations, which we publish merely as a hint to delinquents.

You will not allow newspapers to be read in your office, by persons to whom they are not addressed; nor lend them out to such, in any case, without the permission of the owners.

PERSECUTION OF THE BLACKS.

We cannot look calmly and quietly on, while we see the horrible and heaven-defying outrages perpetrated against God's image in nearly every section of our country. Is not a negro a MAN? Why, then, should he be down-trodden? Is it because his skin is darker than ours? Is a man to be respected for the worth of his mind or his body? If the colored people are ignorant, educate them, and keep the foot of iron upon their necks, because they are debased. The righteous judgment of the Eternal will visit this nation, and sweep it from the face of the earth if it do not speedily and heartily repent. Here is a fresh act of injury perpetrated by the inhabitants of Putnam, N. Y. At a town meeting this disgraceful resolution was adopted:—

Resolved, That the owners of houses or tenements within this village occupied by blacks of the character complained of, be requested to use all rightful means to clear their premises of such occupants at the earliest possible period; and that it be recommended to all owners of houses or tenements within our village that they refuse to rent the same hereafter to ANY COLORED PERSON WHATSOEVER.

Is this the way to reform a bad man, or the way to make him worse?

To such extreme cruelty has this matter extended, that every Christian, every philanthropist, every patriot should raise his voice against it. Let men of every party rally under a common flag, and stem the tide that threatens to wash away the rights to which our free colored citizens are entitled.

METHODIST QUARTERLY.

This Number is unusually rich. We have serious fault, however, to find with one article, signed "DAVID M. REESE." With the sentiment of that production, nor with the merits of the controversy between Dr. R. and Rev. L. Roy Sunderland, have we any thing to do. Its of the style and personality of the writer we would complain. Is such language as the following honorable to a Methodist preacher, at any time and under any circumstances, when thrown at a member of the same church, with himself—more especially, at a talented clergyman of that church?

The "fairness, candor, and Christian courtesy" of this "junior preacher" here are only a demonstration of the old truth, that "the wicked flee when no man pursueth!" It is a demonstration of the old truth that "the wicked flee," &c. Either a very unfortunate, or a very unchristian-like quotation, most certainly.

Again—

The taunting sneer of the author, in professing to trail all "have read ecclesiastical history and the works" of names, entitles him only to my contempt.

And I blush for the author of so heinous an offence, for which I have no name sufficiently abhorrent.

The Doctor doubtless can give a name "sufficiently abhorrent" to piracy, to murder, to theft, and a thousand other "offences," but to this, (so "heinous" is it) committed by his brother, Rev. L. Roy Sunderland, a regularly authorized and an acceptable preacher, he can find none—so he tells the Methodist Episcopal Church, through its official organ!

It grieves us to be compelled to notice these things in so valuable a work; but to indiscriminately "puffing" we cannot, will not, condescend. To Dr. Reese we bear no malice;—we say not these things because we love him less, but because we love the church more.

DAILY ALBANY ARGUS.

This journal, of the 25th ult., has admitted within its columns an article containing a string of questions to E. C. Delavan, Esq., of an highly improper character. The editor himself says that they "assume an aspect of personal liberty beyond the scope of legitimate newspaper publications." Why, then, we ask, does he admit them? Simply, as he honestly avows, because he has been solicited to do so "by several members of Dr. Sprague's church." We question whether this or any apology can be sufficient to justify an editor in publishing such an article as the one alluded to. However, with this category, in general, we have nothing at present to do. Mr. Delavan is fully competent to his own defence, as we have no doubt the public, and Dr. Sprague as one of that public, will soon learn. But with the following we have something to do.

Will you deny having requested of an editor in this city the republication of an attack on Rev. Dr. Sprague, from the Boston Zion's Herald, which attack has excited, from its falsehoods and business, a general burst of indignation?

Now we seriously demand the attention of the writer of this question to the following details:—

1. WE DENY, distinctly and fully, that any attack has been made in Zion's Herald upon Rev. Dr. Sprague.

2. WE DENY that the articles to which reference is made have ever contained "falsehood" respecting Dr. S.

We say again that we know Theophilus has not stated a single thing which he could not prove before any legal tribunal in the country.

We say again, also, that when a distinct demand comes from the only proper source, this evidence will be given. (Aside. Perhaps, before; for in good truth, the Doctor is in no hurry to prefer the request.)

INDEED!

The Commercial Gazette, a paper by the by, which has been as much a mob-creating periodical, as one of a comparatively unimportant character can be, says—"It will not do to sanction the proceedings of mobocrats. The laws of the land should be observed."

True—but, pray, how long since you made the discovery, Messrs. Editors.

[From a Correspondent.]

VILLAGE OF THE SHAKERS.
Enfield, Conn., Aug. 24, 1835.

DEAR BROTHER—My last was dated at the Wesleyan Academy, Wilbraham, the day following the examination. After spending Friday in visiting some old friends, in the southern part of the town, I started on Saturday morning, with my esteemed friend, the Principal of the Academy, (Rev. D. Patten), for this village, so much the attraction of the curious traveller. I have no doubt that you will desire a minute account of every particular that has come under our observation in the domestic economy and religious usages of this truly singular community; but of course I cannot crowd much of interest in so small a compass as a letter sheet.

The Shakers date the origin of their faith in the year 1780, when Anne Lee, their founder, professed to receive new communications from the spiritual world, and connecting herself with a small and obscure sect in England, which had sprung from the labors of some of the French prophets who had visited England, she soon acquired an influence over them, which enabled her to dictate their creed with the authority of a prophetess, and to assume the sovereign control of all their interests. She was the wife of a poor blacksmith, (Abraham Standley), by whom she had four children, before embracing her new views of religion. Owing to great persecution, she resolved to remove with many of her adherents as could accompany her, to the United States. She arrived in 1771 at New York, where she dispersed her few followers over the country, to obtain a separate subsistence, until she should be able to gather them into one community, which she did, at New Lebanon, N. Y. in 1780.

This was the first Shaker settlement in the United States. It still continues the largest, and I believe, holds some kind of jurisdiction over all the others that have subsequently been formed.

They have at present, according to the statements made to us by the Elders of this society, about 18 communities in the United States: three in Kentucky, three in Ohio, three in New York, one in Connecticut, four in Massachusetts, two in New Hampshire, and two in Maine.

This community is quite wealthy. Its immediate premises include about three square miles of the best land in the State, in the highest condition of cultivation, and presenting an aspect of neatness and orderly arrangement perhaps unexcelled in the nation. It is divided into five families. One (the central family) is in the neighborhood of the meeting-house; the other four are at about an equal distance in the direction of the cardinal points from this. We are staying at the north family, where we receive the most hospitable and assiduous attentions. Each family residence consists of several large and small buildings, has its own officers and farm, and is distinct in all its interests. The number of population is about 300. It diminishes every year. The conveniences and even luxuries of living are possessed in abundance. They all work, but not servilely, and live much like what you call an independent farmer. They are not so restrained in their intercourse with each other and with strangers as is generally imagined. Males and females reside in the same building, eat at the same table, and sleep in different but adjoining apartments. They appear as free in their social converse with each other as we are around our firesides. In the family where we are staying, we have long and sometimes vivacious chats with both males and females, and find them perfectly free in their communications.

We were taken on Saturday by one of the elders through all the buildings of the family, chambers, infirmary, laboratory, dining hall, kitchen, dairy, &c. Every thing appeared in the utmost order and convenience, and as far as the poles from the common impression of austerity and self-denial entertained respecting them.

Their government is entirely patriarchal. Any one can leave them at his pleasure, and they admit none to full union with them until years of trial have been made. Their hospitality is proverbial, and their peaceable submission to the laws, and faithful performance of all the duties of good citizens, except only those which are military, have procured for them the respect of all their neighbors, notwithstanding their extravagant fanaticism.

Their theological tenets form a medley of such novel, incongruous and extraordinary notions, that I cannot presume to give you a full statement of them. Suffice it to say that they believe they are the millennium church—that Anne Lee was the incarnation of Christ the second time, or his second appearance—that she pre-existed, and, alike with Christ, was the Creator of the universe; for one of their hymns says:—

"This vast creation we're made,
Without the blessed Mother's aid."

—they ascribe to her many miraculous acts and speak of her sufferings with as much gratitude as those of the Saviour—that the seat of all depravity is the mutual passions of the sexes—that the indulgence of these passions was the sin that occasioned the fall, and that it is the duty of all Christians to abandon them entirely. They apply all those passages of Scripture usually referred to the judgment day, to the second appearance of Christ, and do not believe in the judgment or in eternal punishment, but that the future state will be one of probation as well as the present, and all men will then have an "offer of their testimony," receive it and be saved.

The forms of their worship, I should like, if it would suit your curiosity, to pass over in silence; for it is truly painful to contemplate such a prostitution of the noble

faculties of the human soul, and the more glorious revelations of divine truth, to the lowest and most hideous antics of fanaticism. The house where they meet for worship is spacious and neat, with movable benches placed in parallel lines, which form acute angles with one of its sides, so that the two middle benches diverge at one end and divide them into two parts; one for the females, the other for the males. As they move into the house, the men hang up their hats and seat themselves in order on one side, and the women, uniform in their dress, and appearing more like so many moving corpses than living beings, take the opposite seats. When all have come in, at a signal from one of the oldest men, they rise, and moving their benches to a vacant part of the house, arrange themselves, standing in the same order in which they before sat. After a momentary pause they unite in singing, at the end of which an aged man gives a few words of exhortation, when they sing again, kneel down in silence for a few minutes, sing again, then rise, and after another short exhortation, commence dancing in their former arrangement of parallel lines, moving forward and backward about two feet. They are celebrated for the gracefulness of their motions in these dances. After dancing in this position several lively times, two parallel lines, half males and half females, form in the centre of the room, while the rest, in a circle, double filed, move around the house with a motion best designated as a trot. There are several other similar evolutions in this solemn farce, but the above statement is sufficient as a specimen.

The majority of the residents here are aged men and matrons, but there are a considerable portion of young men and women. It was painful to observe several of the latter whose countenances showed minds and hearts capable of a better fate, bound in the delusion of this unnatural and unseemly superstition. There was one lovely young lady, apparently about eighteen, beautiful, even in her ghastly apparel, whose soft melancholy look and evident reluctance to take a part in the exercises, indicated that something more than mere choice might have cast her early lot in this melancholy place, to bloom a solitary flower in a waste of chilling coldness and dreary ugliness. One how mysterious is the nature of the most momentous to vice, how amiable in virtue, how dark in superstition, how angelic in pure Christianity, how savage when misanthropic, how soft and lovely when benevolent. A. S.

As the report has been sent abroad by such truth-telling, and truth-loving persons as the Editor of the Catholic Sentinel, that the mighty and invincible champion of Prote-tantism who has recently visited our city, was uncourtously received by the great mass of the people, and heard with indifference, we publish the following Card, which was voluntarily tendered to Mr. McCulla.

CARD.

We, the undersigned, certify, that we have attended with great pleasure the Lectures of the Rev. Mr. McCulla, on the evils of Popery, delivered in Boston, and that we feel no hesitancy in recommending him to the Protestant community as an able, and every way qualified lecturer on this important subject. We consider the subject of American Popery, one of the most momentous to which the attention of the community is at present directed.

Mr. McCulla is familiarly acquainted with all the details of the subject, and with an exceeding minuteness of information, combines a dispassionate and Christian spirit, which cannot but commend him to the kind regards of every Christian.

We cannot but hope that the churches of the land will everywhere be cordially opened for his lectures.

DANIEL FILLMORE, Pastor of the Bennett St. M. E. Church.

JEFFERSON HAMILTON, Pastor of the Bromfield St. M. E. Church.

R. SPAULDING.

A. STEVENS, Pastor of the Church St. M. E. Church.

BENJAMIN KINGSBURY, Jr., Editor of Zion's Herald.

Boston, Aug. 1835.

A HINT TO BORROWERS.—Newspapers don't monopolize the borrowing business, it seems. Here is a Maine farmer, for instance, who issues a very intelligible advertisement upon the subject. He appears to be as fairly stung as is the Canaan school-house, and by the same means—the hands of the public. We pity Mr. Holmes most sincerely.

The several individuals who have, at sundry times, borrowed of the subscriber the following articles, viz. two axes, one wheelbarrow, two garden rakes, one hay rake, three hoes, two horse-car harnesses, one common blade, one pair of reins, besides many other articles too numerous to mention, are requested never to bring them home, if they are contrary to the custom of the place; but if they will give him information when they have done with them, he will send for them. E. HOLMES.

N. B.—The person who either borrowed my pitchfork and returned it broken, or broke it where it was left, is informed that he is welcome to the pieces.

FOUR YEARS IN GREAT BRITAIN.—Two volumes, published by the Harpers. The writer is Calvin Colton, who spent four years in Great Britain, viz. from 1831 to 1835. By saying that this is a deeply interesting work, we only reiterate what every journal which has spoken of it, says. The writer has a happy facility at description, which should be an indispensable requisite for every traveller. He describes things so that you see them. Some idea may be formed of his character as a writer, by the following remarks in relation to the principles by which he himself was governed.

There are good things in Great Britain, and there are also bad things. For nearly four years I have been a looker-on in that land. While I abjure all espionage, or any noxious modes of observation which the strictest delicacy would condemn, it is however, a principle with me, as a spectator of men and things in that country, not to be obliged for a hospitality that should silence my tongue, or embarrass my pen, as an American. It is as true, that "a gift destroyeth the heart," as that "oppression maketh a wise man dumb," and it is remarkable that inspiration has put these sayings together. It will be in vain that our fathers made such sacrifices for a religion unshackled and for civil liberty, if, in visiting our mother country, and witnessing the same influences, to a great extent, operating still, we fail to cherish the principles which have procured our privileges, and to warn our countrymen against the danger of reverting to a like condition. Englishmen expect that we shall be Americans; they would think meanly of us if we did not show ourselves such. Our country expects it; and, if we are so, conscience ought to prompt us to our duty. And yet there are Americans who, while visiting England, allow themselves to be dined and teased out of their character.

We present the following graphic description, as a specimen of the author's style. At this time he was among the Grampian hills, in Scotland.—A.

THE BAGPIPES.—Yet from these very regions, and from these very hills, pipers will go out into the plains and towns below, strutting in their gaiters, dangling in their kilts, with their plaid frock sashed tightly about the loins, their bonnets bristling with feathers from a pheasant's tail, and walking so lightly, that their feet seem scarcely to touch the ground—the peculiar, the inimitable air of those, who have been accustomed to bound over the rocks of the mountains, making such music, as almost to arrest the current of the river, and bend the trees to listen from the tops of the hills. As I sat by my breakfast one morning at Larnach, I heard the music of the bagpipes entering the village, with unusual power and sweetness. I jumped, as every one would—as no one could help—and ran to the window, and by that time every body in the street, horses and all, stopped, and others came pouring in from adjoining streets. The music passed. There were two pipes. I had often heard the bagpipe before, but never—never with a power to be

compared with this instance. And they? It was a pleasant Monday morning, and the hills were covered with the falls of their white caps flying in the hand of a man, all passing over two men, sitting in front of the house, and the shepherd of the flock, who were the pavement to their company—themselves—no great improvement of the power they exercised over the music which they carry with them, to entertain the vacuum of the hills, and the music of the bagpipes, which the shepherd of the flock, who were the pavement to their company—themselves—no great improvement of the power they exercised over the music which they carry with them, to entertain the vacuum of the hills, and the music of the bagpipes, which the shepherd of the flock, who were the pavement to their company—themselves—no great improvement of the power they exercised over the music which they carry with them, to entertain the vacuum of the hills, and the music of the bagpipes, which the shepherd of the flock, who were the pavement to their company—themselves—no great improvement of the power they exercised over the music which they carry with them, to entertain the vacuum of the hills, and the music of the bagpipes, which the shepherd of the flock, who were the pavement to their company—th

of the human soul, and the more glorious revelation of truth, to the lowest and most hideous antisocialism. The house where they meet for worship is a place of peace, with a peaceful and peaceful atmosphere, which form acute angles with one of its sides, the two middle benches diverge at an end and into two parts; one for the females, the other males. As they move into the house, the men their hats and set themselves in order on one of the women, uniform in their dress, and appear like so many moving corpses than living beings, opposite seats. When all have come in, at a signal of the oldest men, they rise, and moving their way to a vacant part of the house, arrange themselves in the same order in which they before sat. After a momentary pause they unite in singing, at the end of an aged man gives a few words of exhortation, they sing again, kneel down in silence for a few minutes, sing again, rise, and after another short exhortation, commence dancing in their former arrangement, the lines, moving forward and backward about two feet, they are celebrated for the gracefulness of their movements. After dancing in this position to lively tunes, two parallel lines, half males and half females, in the centre of the room, while the rest, in double file, move around the house with a music designated as a *trot*. There are several other evolutions in this solemn *force*, but the above is sufficient as a specimen.

And who and what were the aged men and majority of the residents here are aged men and women, but there are a considerable portion of young women. It was painful to observe several of the countenances showed mind and hearts capable of better fate, bound in the delusion of this unattractive superstition. There was one lovely young woman apparently about eighteen, beautiful, even in her apparel, whose soft melancholy look and evident desire to take a part in the exercises, indicated that more than mere choice might have cast her ear in this melancholy place, to bloom a solitary flower amidst of chilling coldness and dreary ugliness. O mysterious is the nature of woman, how deformed in her own amiable in virtue, how dark in superstition, how in pure Christianity, how savage when misanthropic, how soft and lovely when benevolent. A. S.

The report has been sent abroad by such truth-telling truth-loving persons as the Editor of the *Catholicon*, that the mighty and invincible champion of fanaticism who has recently visited our city, was unobscured by the great mass of the people, and with indifference, we publish the following Card, was voluntarily tendered to Mr. McCalla.

CARD.

The undersigned, certify, that we have attended with great pleasure the Lectures of the Rev. Mr. McCalla on the evils of Popery, delivered in Boston, and we feel no hesitation in recommending him to the student community as an able, and every way qualified for this important subject. We consider the subscription to the American Popery, one of the most momentous to the attention of the community is at present.

McCalla is familiarly acquainted with all the details of the subject, and with an exceeding minuteness of observation, combines a dispassionate and Christian spirit, and cannot but commend him to the kind regards of Christians.

cannot but hope that the churches of the land will where he cordially opened for his lectures.

DANIEL FILLMORE, *Pastor of the Bennett St. M. E. Church.*

JEFFERSON HAMILTON, *Pastor of the Bromfield St. M. E. Church.*

R. R. SPaulding, *Pastor of the Church St. M. E. Church.*

A. STEVENS, *Pastor of the Church St. M. E. Church.*

BENJAMIN KINGSBURY, JR., *Editor of Zion's Herald.*

oston, Aug. 1835.

HUNT TO BORROWERS.—Newspapers don't monopolize the borrowing business, it seems. Here is a Maine paper, for instance, who issues a very intelligible advertisement upon the subject. He appears to be as fairly misled as the Canaan school-boys, and by the same means the hands of the public. We pity Mr. Holmes sincerely.

The several individuals who have, at sundry times, bored of the subscriber the following articles, viz, two horses, one wheelbarrow, two garden rakes, one hay rake, two horse-car harnesses, one common bridle, pair of reins, besides many other articles too numerous to mention, are requested never to bring them home again, giving contrary to the custom of the place; but if they give him information when they have done with them, he will send for them.

H. HOLMES.—The person who either borrowed my pitchfork returned it broken, or broke it where it was left, is urged that he is welcome to the pieces.

FOUR YEARS IN GREAT BRITAIN.—Two volumes, published by the Harpers. The writer is Calvin Colton, who spent four years in Great Britain, viz, from 1831 to 1835. By saying that this is a deeply interesting work, only to mislead what every journal which has spoken of it says. The writer has a happy facility at description, which should be an indispensable requisite for every traveler. He describes things so that you see them. Some a few may be formed of his character as a writer, by the following remarks in relation to the principles by which he was governed.

There are good things in Great Britain, and there are no bad things. For nearly four years I have been a wanderer in that land. While I abjure all espionage, or any motives or modes of observation which the strictest decency would exclude, it has ever been a principle with me, as a spectator of men and things in that country, not to be obliged for a hospitality that should silence my tongue, or embarrass my pen, as an American. It is as true, that "a gift destroyeth the heart," as that "an oppressor maketh a wise man mad;" and it is remarkable that oppression has put these sayings together. It will be in that our fathers made such sacrifices for a religion shackled and for civil liberty, if, in visiting our mother country, and witnessing the same influences, to a great extent, operating still, we fail to cherish the principles which have procured our privileges, and to warn our countrymen against the danger of reverting to a like condition. Englishmen expect that we shall be Americans; we would think nothing of us if we did not show ourselves such. Our country expects it; and, if we are so, we are Americans who, while visiting England, allow ourselves to be *dined and toasted* out of their character. We present the following graphic description, as a specimen of the author's style. At this time he was among the Grampian hills, in Scotland.—A.

THE BAGPIPES.—Yet from these very regions, and from these very hills, pipers will go out into the plains and towns below, strutting in their gaiters, dangling in their kilts, with their plaid frock sashed tightly about their waists, their bonnets bristling with feathers from a pheasant's tail, and walking so lightly, that their feet seem scarcely to touch the ground; and the music of the bagpipes, which have been accustomed to bound over the rocks of the mountains, making such music, as almost to arrest the current of the river, and bend the trees to listen from the tops of the hills. As I sat at my breakfast, listening at intervals, I heard the music of the bagpipes, entering the village, with unusual power and sweetness. I jumped, as every one would—as no one could help—and ran to the window, and by that time every window and every door in the street were full of heads; every body in the street, looking out, and others were coming pouring in from adjoining streets. The music passed. There were two pipes. I had often heard the bagpiper before, but never—never with a power to be

compared with this instance. And who and what were the aged men and majority of the residents here are aged men and women, but there are a considerable portion of young women. It was painful to observe several of the countenances showed mind and hearts capable of better fate, bound in the delusion of this unattractive superstition. There was one lovely young woman apparently about eighteen, beautiful, even in her apparel, whose soft melancholy look and evident desire to take a part in the exercises, indicated that more than mere choice might have cast her ear in this melancholy place, to bloom a solitary flower amidst of chilling coldness and dreary ugliness. O mysterious is the nature of woman, how deformed in her own amiable in virtue, how dark in superstition, how in pure Christianity, how savage when misanthropic, how soft and lovely when benevolent. A. S.

FIRE AT CHARLESTOWN.

On Tuesday afternoon of last week, about half past 5 o'clock, a distressing fire broke out in a two story wooden building, near the Bridge, occupied by Irish families, and being favored by a southerly wind, spread rapidly. Owing to a deficiency of water, (the tide being at its ebb), the fire could not be checked in its onset; and in a short time all the buildings on Main street, as far as the Salem Turnpike, (the Bunker Hill Bank excepted), and all the buildings on the street leading to the Navy Yard, as far as the Creek, were in flames. The whole number of buildings destroyed is about 70, including two large Hotels. In one of the stables burnt were seven horses, and in another four, all of which perished.

The conflagration is said to have been caused by some children, who were playing near a stove, and communicating a fire to a pile of shavings.

The loss of property is estimated at \$200,000, the insurance on which was \$102,000.

On Wednesday a town meeting was held, at which the following resolutions were passed:—

Resolved, That deeply as we feel afflicted by the calamity which has befallen us, we cannot for a moment be unmindful of the great and essential service, rendered us yesterday afternoon and evening, by the Fire Departments of Boston, Cambridge, East Cambridge, Medford, Chelsea, Roxbury, Dorchester, Brighton, Malden, Lynn, Concord, Salem, and other towns, for their skillful and well-directed exertions, during the ravages of the fire last evening.

Also, to the citizens of Boston and neighboring towns, to the Commandant of the Navy Yard, and all others, for their very essential services rendered by them under the most appalling circumstances.

Resolved, That a Committee be appointed to take into consideration the whole subject of the fire; investigate the circumstances of the losses and present necessities of the sufferers, with a view to apply such funds as may be contributed to their immediate relief.

A Committee of twenty-four persons was accordingly appointed.

The Christian Advocate and Journal of July 19th, contained some remarks, according to the Calvinists, a belief in the doctrine of unconditional reprobation. Upon this the Rev. W. C. Brownlee comes out in the Christian Intelligencer, printed at N. Y. city, with a great bluster, as if the statement were not true, and what he lacks in argument and fact, endeavors to make up in boisterous denunciation and denial. Look at the following paragraph.

The Christian public will now see that the subject of the present discussion is narrowed down to one single point. And I request our readers to keep their eye on this simple point, and on the reply of my Methodist brother. And I only repeat it, he shall prove his *impossible assumption* against the clear-headed John Calvin, or stand forward on the unenviable pillory of public opinion, a convicted slanderer!

"Methodist brother," How soft and gentle! But the next sentence—how it thunders! Pray, Mr. Brownlee, have mercy! Do not annihilate the gentleman, who has been so unfortunate as to fall under the outbursts of your indignation. But to be serious; we shall not be surprised, if, at the next session of the Presbytery, charges should be preferred against Mr. Brownlee, for heresy, in denying the doctrine of reprobation.

[From our Travelling Correspondent.]

Boston, Aug. 23, 1835.

BROTHER KINGSBURY.—The week I have spent upon Marlborough Circuit and its vicinity. The churches of Christ in this region, generally, appear to be awake. The brethren at Sudbury are prospering. Their congregations, comparatively, are large and respectable. There appears to be a gathering seriousness among the people, and if we may judge from external appearances, there is a prospect of good. The church, though small, is well united, and engaged in the good cause. They have purchased an elegant site in the centre of the town, and are about erecting a place of worship. It will probably be ready for dedication as soon as our annual Thanksgiving.

Yours, &c.

CAMP MEETING.

DEAR BROTHER—Our Camp Meeting, which commenced in this town on Monday last, closed this afternoon at three o'clock. It was to have been held till tomorrow morning, but was closed this afternoon through fear of disturbances; though I am fully of the opinion, we should have had no further molestation.

Our meeting commenced under favorable circumstances. The weather was fine, and quite a large number of brethren and friends assembled at an early part of the meeting.

Our congregations were large and attentive on Tuesday; and after the public exercises were closed at the stand in the afternoon, a large and interesting public prayer-meeting was held, at which time some 20 or 30 serious persons came forward for prayers.

Wednesday was rainy, and the congregation smaller. We had two sermons from the stand, and about fifteen in the tents. A good spirit seemed to prevail among the brethren.

Yesterday morning was ushered in with a clear sky and a pleasant sun. The congregation is supposed to have amounted to at least five hundred; and up to last evening there was very little disturbance upon the ground, though there was noise enough for a day or two previous but little distance from the ground, especially nights. But last eve-

ning it seemed as though there must have been an eruption in the bottomless pit; for the supposition, that such agency of miserable wretches could be found any where else, is almost incredible. Indications of disturbance began to appear before the close of day in the environs of the encampment; and tumultuous noises commenced near the stand and about the ground at dusk, and continued to increase during the public exercises at the stand. About ten o'clock, by order of the sheriff, the riot act was read, and the mob, which by this time was numerous and furious, was ordered to disperse. After this, the disturbances seemed for a few moments to subside; but they were soon renewed with increased vigor. The order was now given by the sheriff to seize the rioters, many of whom were armed with clubs. A struggle ensued between the friends of good order and the unprincipled, self-appointed judges of expediency, which resulted in some blows, and a few moderate wounds. Rev. Joel Knight was knocked down, though not much injured. Rev. Erasmus Otis was struck rather lightly several times; and Brother Slocum of Woonsocket, was struck a heavy blow in the face. Several of the rioters were wounded, one or two, I believe, pretty severely. Seven or eight were arrested, and the rest soon dispersed. Of those who were arrested, two were discharged the same evening. Another by the name of Lord was delivered to a gentleman, who promised to return him this morning, but he has not yet been returned. The other four were examined this afternoon by Mr. Adams, of Fairbridge, one of whom was discharged, the other three were bound over to take their trial at the next term of the County Court, and ordered to recognize in the sum of three hundred dollars. We have the names of the ringleader, and several others concerned in the mob, which we intend to present to the grand jury at their next session.

Notwithstanding the disturbances of last evening, we had an excellent love-feast this morning before the stand; and during the fore part of the day, the public exercises at the stand, and prayer-meetings in the tents, have been lively and interesting. I have been obliged to be absent all this afternoon to attend the examination of the prisoners. The fears of some of the brethren and sisters, that the disturbances might be renewed this evening, induced the good brother to whose care the meeting was committed, to break it up at 3 o'clock, this afternoon. I very much regret this circumstance, as do also, I believe, many of the brethren. The rioters were worn out and discouraged; and many of them had left the town. Had we remained till tomorrow morning, I believe we might have closed up our meeting in peace and triumph! I do not, however, attribute the least blame to the brother who closed the meeting.

Many of the brethren and sisters have been much quickened and blessed during the meeting; not a few sinners have been awakened, and several, we humbly trust, have obtained the forgiveness of their sins. I give this early and hasty sketch to prevent any false reports.

Yours, &c.

O. SCOTT.

WHAT NEXT, INDEED!—Will our brother of the Western Christian Advocate, who seems to be struck agast by our publishing an account of the very appropriate 4th of July celebration at the Wilbraham Academy, and who exclaims with upraised hands and eyes,—"WHAT NEXT?"—read the following from his own paper, which he will find immediately after the article referred to?—Well might he ask—"What next?"

HIS SATANIC MAJESTY.—The communication from which the following extract is taken, without alteration, gives the name and residence of the writer, with the necessary dates, and cost the publishers more postage than they think it worth. Our new correspondent denies the ordinary vulgar notions respecting the color and personal appearance of the devil, declaring most positively that he had seen him. Here are the words in which he describes his person.

"I was setting in the corner and lifted up my eyes saw a strange and uncouthly face and had looking through the window at me in the resemblance of a human being stark naked no hair nor eyes brows no knees no ankles joints with feet like a calf and the color of iron the most doleful looking apparition I ever saw in my life."

After all, we would suggest whether the man was not frightened, and only saw his own image reflected by the mirror.

Brother Morris, we are sure, is so well versed in the Bible that he will remember a certain passage about "straining at a gnat," &c. We need not repeat it.

COLERIDGE'S TABLE TALK.—Harper & Brothers have republished from the English edition, Specimens of the Table Talk of the late S. T. Coleridge, two volumes in one.

We have never met with a book, to which that homely, but in its application, sometimes very expressive phrase, "good, bad, and indifferent," could be more aptly applied, than to this. In our opinion, the real merits of this table talk, for some of it is mere stuff, have been highly over-rated by the compiler, who, it seems, was a relative of Mr. Coleridge. He says in the preface,

It is nearly fourteen years since I was, for the first time, enabled to become a frequent and attentive visitor in Mr. Coleridge's domestic society. His exhibition of intellectual power in living discourse struck me at once as unique and transcendent.

Who could always follow to the turning-point his long arrow-flights of thought? Who could fix those speculations of light, those tones of a prophet, which at times have made me bend before him as before an inspired man?

Let us see how some of his table-talk reads.

I always had a great liking—I may say, a sort of non-descript reverence—for John Kemble. What a quaint creature! he was! I would correct anybody, at any time, and in any place. Dear Charles Matthews—a true genius in his line, in my judgment—told me he was once performing privately before the King.

How this looks, for a Christian to be on such apparently intimate terms with stage-players! The one a dissipated sensualist, and the other a vulgar buffoon. "A sort of non-descript reverence for John Kemble. What a quaint creature he was." And "dear Charles Matthews." What "speculations of light, and long arrow-flights of thought," these are! Again.

I expect to see that vile and barbarous vocable *talented*, stealing out of the newspapers into the leading reviews and most respectable publications of the day. Why not *shillinged, farthinged, tenpenced*, &c.? The formation of a participle passive from a noun is a license that nothing but a very peculiar talent can justify. If there convenience is to justify such attempts upon the idiom, you cannot stop till the language becomes, in the proper sense of the word, corrupt. Most of these pieces of slang come from America. [They do; and I dare say, since Mr. Washington Irving's "Four on the Prunella," at the English, upon the whole, he has yet written—"we shall have 'centenated' in next year's Annuals."—Ed.]

This is the first time we ever heard of forming a passive participle from a noun! The thing can't be done. Such ignorance ought to shame a mere school-boy.

"Most of these pieces of slang come from America." How destitute of common respect is this worthless charge, to say nothing of the dignity which should always characterize the words and actions of a man of Mr. Coleridge's pretensions. As to the endorsement of his second cousin, it betrays too much ignorance to deserve notice. So much for *bad*, although we might carry it much farther. Now for the *indifferent*.

Never take an *antagonist* as a Christian name. A trochee, or tribrach, will do very well. *Edith* and *Rotha* are my favorite names for women.

I like reading *Hesiod*, meaning the *Works and Days*. If every verse is not poetry, it is, at least, good sense, which is a great deal to say.

So much for *indifferent*. A very small portion of what might be presented. Now for that which will do to call good.

The first three Gospels show the history, that is, the fulfilment of the prophecies, in the facts. St. John declares explicitly the doctrine, orally, and without comment, because, being pure reason, it can only be proved by itself. For Christianity proves itself, as the sun is seen by its own light. Its evidence is involved in its existence. St. Paul writes more particularly for the dialectical understanding; and proves those doctrines which were capable of such proof, by common logic.

CHURCH OF ROME.—The present adherents of the church of Rome are not, in my judgment, Catholics. We are the Catholics. We can prove that we hold the doctrines of the primitive church for the first three hundred years. The Council of Trent made the Papists what they are. A foreign Romish bishop has declared, that the Protestants of his acquaintance were more like what he conceived the enlightened Catholics (I have been before the Council of Trent than the best of the latter in his days. Perhaps you will say, this bishop was not a good Catholic. I cannot answer for that.

THE AMERICANS.—I deeply regret the anti-American articles of some of the leading reviews. The Americans regard that sort of talk as English trash, and times more than they do any thing said of them in any other country. The Americans are excessively pleased with any kind of favorable expressions, and never forgive or forget any slight or abuse. It would be better for them if they were a little thicker-skinned.

CONGREGATIONAL SINGING.—I exceedingly regret that our church pays so little attention to the subject of congregational singing. See how it is! In that particular part of the public worship in which, more than in all the rest, the common people ought, and ought to join—which, by its association with music, is meant to give a fitting vent and expression to the emotions—in that part we all sing as Jews; or, at best, as mere men, in the abstract, without a Saviour. You know my veneration for the hymns of the Reformation, and how much I prize Luther did as much for the Reformation by his hymns as by his translation of the Bible. In Germany, the hymns are known by heart by every peasant; they advise, they argue from the hymns, and every soul in the church praises God, like a Christian, with words which are natural and yet sacred to his mind. No doubt this defect in our service proceeded from the dread which the English Reformers had of being charged with introducing any thing into the worship of God but the text of Scripture.

These are specimens of the good. Some other paragraphs might have been selected, if there were room for them. A great portion of the book, however, may be classed under the head of *indifferent*, and on the whole is no credit to Mr. Coleridge.—A.

We agree with brother "B." that this book is not worth its price. It is appropriately called *the immortal Coleridge* should not suffer from it. He probably, like all others, threw off restraint, and relaxed his thoughts, in private, not expecting that the scraps of his intellect would be patched together and given to the world after his death. He intended his "table talk" to be such, exclusively. We question the propriety of publishing a volume of this character. It crucifies his reputation.

TO CORRESPONDENTS.

"What I don't like"—A true Narrative—"Irreconcilable"—Brother Bowen's article, and several others, next week.

The communication with the caption "Renunciation," has been some time under consideration. We must now decline publishing it. Were the writer disposed to deny the truth of the fact alluded to we would give the evidence; but a discussion of the general question involved, we think, under present circumstances, inadvisable.

"Delta's" No. 2 has not been received. We wait for it.

The sentiments of "A Stranger's" article are correct, but some guards should be placed around them, to prevent their being *misunderstood*. The piece would need, also, some pruning. The writer will therefore excuse us from not publishing it.

Rev. J. Sanborn's excellent article upon the subject of "Uniformity" is just received, and will appear next week.

The article relative to the Post Master General's letter is too much of a political character.

"Have brutes souls?" under consideration.

We would say to the writer of the article entitled "Our young men in the city," that there is now in London a Young Men's Society of precisely the character he describes. Its rooms is at the corner of Bromfield and Tremont streets.

"A. L.'s" obituary notice should have been signed by a proper name.

"Scrutiny's" numbers are too long. Besides, the writer will permit us to say that he has not, apparently, bestowed so much labor upon these, as he usually does upon subjects he undertakes to handle.

Rev. E. H. Ladd's questions shall be answered next week, with pleasure.

Chapter of News.

Two lads, (Freeman, son of Mr. Caleb Dyer, of No. 4 Jefferson street, and Charles, son of Mrs. Stuart, No. 3 Tremont street), while bathing on Saturday afternoon, in the waters of the Back Bay, near the Worcester Railroad, ventured into deep water, and not being able to swim, both sunk. The body of Stuart was soon recovered, and by the skillful treatment of Dr. Pronk, resuscitated.

In addition to the Latin School and the English High School, there are in Boston ten English Grammar, ten Writing Schools, and seventy-two Primary Schools, and an additional Grammar and Writing School are now being erected. Beside the above, all of which are public, are many private schools.

There was a violent thunder-storm at New Bedford and Fairhaven on Thursday night, 20th inst. The lightning struck the barque Franklin, lying at the wharf in New Bedford, and in several other places. It also struck the house of Mr. Seth Mitchell, in Fairhaven, and Miss Desire Mitchell was killed. Another lady in the house was severely injured. The almshouse was also struck, the chimney destroyed, and one person severely injured.

It is calculated that the number of lives lost in Egypt by the present visitation of the plague, is not less than 200,000.

A correspondent of the National Intelligencer, who desires greatly to see how the world looks inside, proposes a general contribution of a shilling apiece for every body in the Union, to defray the expense of boring ten miles into the earth's surface, for philosophical purposes.

The Mormons have made some small progress in Rhode Island. They have a preacher in Providence, and quite a respectable number of followers in the northern part of the State.

Ex-President Madison is said to be extremely ill at his residence. He is crippled by a chronic complaint. The departure of this able statesman, sound philosopher, and amiable man, will be a source of melancholy regret to the American people, and to the friends of liberty in every clime.

A dead man was picked up in Mulberry street, New York, last week, dead. A coroner's inquest was held: verdict, *gin*.

A committee appointed to ascertain how the recent great fire in New York commenced, has reported that, in their opinion, it was caused by an incendiary.

At Lockport, while boring for water a short time since, at the Eagle Tavern, they struck a vein of inflammable vapor gas, at the depth of about 70 feet, with which it is now the intention to light the whole house.

Adoniram Chandler, Type-Founder, has given \$100 to be distributed among the journeyman printers who were thrown out of employment by the late fire in New York.

The American Tract Society has acknowledged the receipt of \$8,101 61, being the legacy of \$5,000 of the late Mr. Burr of Vermont, together with the interest which has accrued since the suit respecting the legacy has been pending. The expense incurred by the Tract Society, in defending the will, has been about \$600.

Mr. John Marsh, of Danvers, recently lost a yoke of fat oxen from his pasture, and subsequently found them in Charleston, where they had been sold by two young men, who had been employed by him the first of the season. He tracked the thieves to the neighborhood of Bangor, where they were arrested. They have been brought back to Salem and bound over.

It appears, from an examination of the records of the Montreal jail, that nine persons have been executed in that city during the last ten years, six of whom, at least, were brought to their untimely end directly through the use of spirituous liquors.

A treaty for the more effectual suppression of the slave trade has been concluded between Great Britain and Spain. It stipulates that vessels may be condemned, if, upon being captured, they should be found prepared for the transport of slaves, and the ships condemned for being engaged in the slave trade shall be broken up and sold for old timber.

The King of the French has offered a reward of 100,000 francs (nearly \$20,000) for the discovery and rescue of the officers and crew of the French vessel of war *La Lilloise*, employed on a voyage of discovery, on the coasts of Iceland and Greenland.

The roof of a tunnel dug near Waterford, for the London and Birmingham railway, fell in on the 16th of July, and buried ten men beneath, all of whom are supposed to have been killed instantly.

The American squadron left Naples previous to June 30th, with 80,000 ducats, the annual instalment of the indemnity which Naples has agreed to pay the U. States for the confiscation of the property of her citizens.

800 men have been enlisted in Glasgow for the service of the Queen of Spain.

Don Carlos has issued a decree that all foreigners found in arms in the cause of the Queen, shall be shot. The British Government have despatched a messenger to him to say, that if he carries his decree into execution on a single British subject found fighting in the cause, Don Carlos shall be held responsible, and dealt with accordingly.

COMMUNICATIONS.

E. B. Smith (regret very much that we cannot send the back numbers. You can pay the P. M.)—A Bishop—F. Nichols—H. B. Skinner—S. Chamberlain—M. Converse—S. Davis—O. G. Smith—J. C. Crounack—N. Lovewell—Justitia—M. J. (received at all we do not remember it)—L. Bodman—J. S. Ellis—Theophilus—E. H. Ladd—S. T.—L. R. Sunderland—L. M. Sargent.

Notices.

MEETINGS IN BOSTON. BENNETT STREET. Public Prayer Meetings, on Wednesday Evenings, and Sunday Mornings at 5 o'clock.

BROMFIELD STREET. Public Prayer Meetings, Sunday and Friday evenings. Bible Class, Thursday evenings.—All in the Vestry, as the House is now undergoing repair.

CHURCH STREET. Public Prayer Meeting, Thursday Evening.

SEAMEN'S BETHEL, NORTH SQUARE. Public Prayer Meetings, on Monday and Thursday evenings.

IRISH PROTESTANT ASSOCIATION. Rev. E. M. P. Wells, will lecture before this Association to-morrow (Thursday) evening, at half past 8 o'clock, at Election Hall, Franklin Avenue. The public generally are respectfully invited to attend.

J. CAMPBELL, Sec'y. P. S. Public meetings of the Association every Thursday evening.

BOSTON WESLEYAN ASSOCIATION. A special meeting of the Boston Wesleyan Association will be held at the office of Zion's Herald, No. 19 Washington street, on Wednesday afternoon, Sept. 2, at 4 o'clock. By order of the President.

D. H. ELA, Sec'y. Aug. 31. WESLEYAN ACADEMY. The Fall Term in this Institution will commence on Wednesday, Sept. 9.

LOVE FEAST. A love-feast will be held, and the sacrament of the Lord's Supper administered, at North Reading, Sept. 19, and at Melrose Sept. 27. B. OTHMAN.

CAMP MEETINGS. North Wilbraham, September 7th. West Townsend, Vt., September 7th. Barrington, Sept. 7th. Leyden, Sept. 14th. Sandwich, N. H., Sept. 7th. New Salem, Sept. 14th.

QUARTERLY MEETINGS. BOSTON DISTRICT—SECOND QUARTER. Dorchester, Oct. 3, 4. N. W. Bridgewater, " 6, 7. Easton, " 10, 11. Higham and Taunton, at Taunton, " 12, 13. Stoughton and Canton, at Stoughton, " 14, 15. Cambridge, " 17, 18. Randolph and Abington, at Abington, " 22, 23. Pembroke, " 24, 25. Duxbury, " 26, 27. Marshfield, " 29, 30. Scituate Harbor, " 31, Nov. 1. Hingham and Coliaset, at Hull, Nov. 2, 3. Weymouth, " 7, 8. Newton, " 10, 11. Charlestown and Medford, at Charlestown, " 12, 13. Boston, Bromfield St., and South Boston, at Bromfield street, " 14, 15. Malden, North and Malden Centre, at Malden, " 21, 22. Andover and North Reading, at Andover, " 25, 26. Bradford, " 28, 29. West Newbury, " 30, Dec. 1. Newbury, " 2, 3. Ipswich and Topsfield, at Ipswich, " 8, 9. Gloucester, " 10, 11. Lynn, South street, " 12, 13. Lynn, Church street, " 14, 15. Saugus, " 19, 20. Lynn Common, " 21, 22. Marblehead and Salem, " 23, 24. Lynn, Wood End, " 26, 27. Boston, Bennett street, " 29, 30.

Poetry.

[From the N. Y. Weekly Messenger.]
"MAKE WAY FOR THE DEAD!"

BY REV. J. N. MAFFITT.

*Make way for the dead—the gay is come,
The witty, the beautiful and bright;
But she comes to rest in the dark tomb—
Her form is wrapt in the shroud of night.*

*Make way for the dead—the proud lies low,
The haughty spirit and the high head;
He is gone down where the wretched go,
To sleep in peace with the humble dead.*

*Make way for the dead—the rich is slain,
His heart's treasures have melted away;
And they failed to ease the couch of pain—
No wealth remains to the rich man's clay.*

*Make way for the dead—the man of steel,
Who reaped with his sword the bloody crown,
And welcomed with shouts the tocsin's peal;
Death's rude warrior arm hath bowed him down.*

*Make way for the dead—the learned seer
Hath yielded to the stern decree;
The star of science shines on his bier,
But ah! it fades in eternity.*

*Make way for the dead—the magic spell
That chained the listening crowd, is gone;
A mysterious power hath rung its knell,
And he is hushed—the eloquent one.*

*Make way for the dead—the stricken slave,
Freed from his toil and the sweating brow,
Is come to rest in his master's grave;
Their dust meet in sweet fellowship now.*

*Make way for the dead—the martyr's clay,
Covered with glory, comes to the grave;
He walked through the fires that lit his way,
And his sun set in a golden wave.*

THE ARM OF MIGHT.

There is a secret arm of power,
Unseen by human eyes,
That sends the pealing thunder's roar
Along the vaulted skies.

'Tis heard upon the rushing gale,
And in the torrent's swell,
That sweeps along the reedy vale,
Or dashes down the gloomy dell.

'Tis felt amid the whirlwind's wrath,
That rends the darkened air,
And leaves a desolated path,
Through all its wild career.

Miscellaneous.

FOR ZION'S HERALD.

ADDRESS.

To the Members of the Methodist Episcopal Church,
within the bounds of the New England Conference.

NO. 11.

CHRISTIAN FRIENDS AND BRETHREN—From the
remarks in the preceding number, we observe that,
Holding and treating the human species as property,
is a flagrant sin against God, and the rights of human-
ity.

1. Because, holding and treating men in this way,
deprives them of the rights of conscience, and the
rights of private judgment. Would you not say that
the person sinned, who should deprive you of these
rights?

2. Because it deprives all who are thus held, of the
"rights and considerations of matrimony." The
slaves of this land live in a constant state of concu-
binage, they are not legally married, and the laws al-
low of no such thing among them.

3. Because it withholds from them a reasonable
compensation for their labor. God has said, "Woe
unto him that useth his neighbor's service without
wages, and giveth him not for his work."

4. Because it is a flagrant violation of the eighth
commandment, which says, "Thou shalt not steal."
Without God's permission, there is no way in which
one man may become possessed of the body of an-
other man, without stealing it; and the blood, bones,
and sinews, the souls and bodies of all such as are
now enslaved in this land, have been stolen, they
have been taken and reduced to this state, and they
are now held in it, in direct violation of God's com-
mand, which says, "Thou shalt not steal."

5. Because it annihilates the family state; it pre-
vents those who would be the legal husbands and
wives of their choice, from obeying the command
of God; it prevents parents from educating and
taking care of their children; it denies the mother's
right to her children, and severs them from her em-
brace forever.

6. Because it forbids and prevents "mental in-
struction." The infinite God is the great author and
promoter of science, and hence every principle and
practice which goes to shut out the light of science
from the minds of God's intelligent creatures, is from
the devil.

7. Because the man who makes property of his
fellow man, or who uses him as such, thus abrogates
the moral government of God over the enslaved, and
sets up his own will over him in its stead. If this be
not sin, what is sin?

8. We observe again, that holding and using the
human species as property, is a flagrant sin against
God, because all who are thus held are denied that
necessary protection for their persons and their moral-
ity, to which every man, woman and child is entitled
by the laws of God. We have some thirty or forty
thousand females who are members of our church,
and their purity may be violated by the vilest wretch
that falls in their way, and the laws afford them no
redress whatever. And yet many good people would
not have us say any thing against slavery, because,
forsooth, it is "a political subject!"

9. Finally, it is a sin against God, because the sys-
tem which holds the human species as property, pre-
vents, as far as it can do it, the salvation, present and
eternal, both of the enslaver and the enslaved. And
what Christian needs to be told, that every principle
and every practice which has a tendency to send one
of God's intelligent creatures down to an eternal hell,
is a sin against God,—is in direct opposition to the
divine will? And now, dear brethren, we entreat
you to contemplate the condition of more than two
millions of your species, in this Christian land, re-
duced to a level with the brutes, as above described,
oppressed, debased, degraded, and polluted, as the whole
of them are, more or less, by the slave system, and say
who can calculate the tremendous EVILS, the present,
every day EVILS, of this wicked and God dishon-
oring system? We entreat you to remember,

that the abuse of the system is one thing, and the sys-
tem itself is another. We have no time to throw
away in arguing against its "abuse," nor do we wish
to spend one moment in talking about its "evils," so
called; our object is to bring all enslavers to immedi-
ate repentance for the sin of slaveholding. This done,
the evils will cease as a matter of course.

IMMEDIATE ABOLITION.

This we believe to be the imperative duty of the
master, as well as the unquestionable right of the slave.
We mean by this,

1. That the slave owner, so far as he is personally
concerned, should *cease immediately* to hold or to use
human beings as his property. And is there one
slave owner in this nation who cannot do this? If
there be one, then he must be set down as *non compos
mentis*, or an idiot. Every intelligent being in the
universe of God, can do right; and no man in the
world can be compelled by law, or circumstances, to do
wrong.

2. That the master, so far as he is personally con-
cerned, should immediately offer to employ those
whom he has held as his property, as free hired la-
borers; he should not turn them loose upon society,
uncared for and unprotected, but he should treat them
as men, and give them the liberty of choice, whether
to remain in his employ at fair wages, or not.

3. So far as the State is concerned, it should anni-
hilate the right of man to hold man as property; and
all who are now slaves should be immediately brought
under the protection and restraint of suitable and im-
partial laws. But the want of action on the part of
any State government, in relation to this subject,
should not and need not hinder any one from doing
his duty as above described, any more than the want
of laws in Massachusetts should hinder any one from
ceasing to manufacture and use intoxicating liquors.
Laws will be enacted for the suppression of intem-
perance in each of the States, just as soon as the habits
of the people and public opinion call for them; nor
indeed would they be of much use, were they to be
enacted before this; and just so with regard to slave-
ry, when the habits of the people, and public opinion
are sufficiently set against the sin of slaveholding, the
States where slavery exists will commence legislation
upon the subject.

MEANS TO BE USED.

It is no part of our design or our work to produce
discontent on the part of the slaves. This is produc-
ed by the bonds which they are constantly doomed
to endure; nor is it our object to encourage them to
rebel; nor do we believe it would be right for them
or their friends to use the sword for the purpose of
obtaining their freedom. But we hope to succeed in
our labors to bring about the entire abolition of slave-
ry, by means like those which have been used for the
suppression of intemperance,—such as the organi-
zing of anti-slavery societies,—the circulation of anti-
slavery tracts and periodicals,—by preaching upon
the sin of slaveholding expressly, the same as we
preach upon the sin of intemperance, sabbath break-
ing, and other evils of the day. We design to use all
suitable means to bring the church of Christ to feel
the sin of slaveholding, and especially such of its
members as have been and are now concerned in
supporting the system; and it will also form a part
of our duty as citizens of this Republic, to petition
Congress for the abolition of slavery in the District of
Columbia, and in the other regions of this country
over which Congress has an entire control.

SHIPLEY W. WILLSON,
ORANGE SCOTT,
LA ROY SUNDERLAND,
PHINEAS CRANDALL,
JOSEPH A. MERRILL.

ANECDOTE OF PAYSON.

A gentleman who saw and conversed with Dr.
Payson, in Boston, when he visited this city, towards
the latter part of his life, was led by his preaching
and conversation to a considerable degree of serious
concern for his soul. His wife was still in a great
measure indifferent to the subject. One day meeting
her in company, he said to her, "Madam, I think
your husband is looking upwards,—making some ef-
fort to rise above the world, towards God and heaven.
You must not let him try alone. Whenever I see the
husband struggling alone in such efforts, it makes me
think of the dove endeavoring to fly upwards, while
it has one broken wing. It leaps and flutters, and
perhaps raises itself up a little way, and then it be-
comes weary and drops back again to the ground.
If both wings co-operate, then it mounts easily."

How many such families there are in the world,
with one broken wing. It seems as though an ir-
religious husband, whose wife and perhaps children,
are struggling to raise the family to God, would not
dare to go on, acting as a dead weight to bring not
only himself, but those connected with him, again and
again to the ground.—*Christian Guardian.*

Pope once dining with Frederick, Prince of Wales,
he paid the young prince many compliments.
"I wonder, Pope," said he, "that you, who are so
severe upon kings, should be so complaisant to me."
"It is," said the immortal bard, "because I like the
lion before his claws are grown."

PLEASURES OF EXPECTATION.—A drunken fellow

at a late hour of the night was sitting in the middle of
the Place Vendome. A friend of his happened to
pass, recognized him and said, "Well, what do you do
here? why don't you go home?"—The drunkard re-
plied, "my good fellow, 'tis just what I want—(hic-
cup)—but the place is all going round—(hiccup)—and
I'm waiting for my door to pass by."

TURNING THE CAT OUT OF THE CABIN.

MR. DELAVAN.—In journeying from Buffalo to Al-
bany on the canal, during the last week, I was much
amused at the following incident. The passengers
being all seated in the cabin in the evening, the Rev.
Mr. Hunt arose and addressed them as follows: "Lad-
ies and gentlemen, it is an interesting question how
far men are at liberty to pursue their own pleasure,
and to enjoy their own rights. Some men have what
are called natural antipathies to certain objects. I
have known a man, who was very brave and coura-
geous, yet if a cat came into the room, so horrible and
uncontrollable were his feelings, that he would jump
out of the window, if he could escape in no other way.
Now suppose that man was in this cabin, had paid his
passage, and was compelled by duty to continue his
voyage. Would any of us, who would not be made
miserable, because we had not a cat, have a right to
torment that man by insisting in our right to keep the
cat in the cabin? As many of you as think that we

are not at liberty to keep the cat under such circum-
stances will please to say *aye*. (The vote was unani-
mous.) Now, ladies and gentlemen, what the cat
is to such a man, so is the sight of beer to me. I can-
not help thinking of the muddy water, and the rats
that have perished in the vats. The sight of those
drinks which makes the drunkard, and the breath of
the drunkard, oh! how loathsome to those who do
not drink. Ladies and gentlemen, shall we turn the
cat out of this cabin?"

The result was, a petition to the owners of the boats,
to make them temperance boats, on the principle of
total abstinence.

TOBACCO.—The learned King James most violent-
ly denounced the foul weed. He wrote thus against
smoking:—

"It is a custom loathsome to the eye, hateful to the
nose, harmful to the brain, dangerous to the lungs;
and in the black, foul fume thereof, nearest resem-
bling the horrible, stygian smoke of the pit that is
bottomless!"

John Joscelyn, in his account of his "First Voyage
to New England, in 1638," says of tobacco—and he
himself was a lover of it—"immediately taken, it
dryeth the body, enflameth the blood, hurteth the
brain, and weakens the eyes and the sinews."

THE STORMY DAY.

The moral conveyed in the following anecdote, which
we copy from "Peter Parley's Almanack for Old
and Young," just published in this city, must prove ben-
eficial to a certain class of persons. If any such should
peruse it, we trust the practical and cutting reproof of
the anxious wife will have its desired effect.

It was a half drizzling, half snowy day; just such
a day as puts nervous people in a bad humor with
themselves and every body else. Job Dodge sat
brooding over the fire, immediately after breakfast.
His wife addressed him as follows:—

"Mr. Dodge, can't you mend that front door latch
to day?"

"No," was the answer.

"Well, can't you mend the handle of the water
pail?"

"No."

"Well, can you fix a handle to the mop?"

"No."

"Well, can't you put up some pins for the clothes,
in our chamber?"

"No."

"Well, can't you fix that north window, so that
the rain and snow won't drive in?"

"No—no—no!" answered the husband sharply.

He then took his hat and was on the point of leav-
ing the house, when his wife, knowing that he was
going to the tavern, where he would meet some of
his *wet day* companions, asked him kindly to stop a
moment. She then got her bonnet and cloak, and
said to her husband,

"You are going to the tavern: with your leave I
will go with you."

The husband stared.

"Yes," said the wife, "I may as well go as you; if
you go, and waste the day, and tittle at the tavern,
why shall I not go and do the same?"

Job felt the reproof. He shut the door; hung up
his hat; got the hammer and nails; did all his wife
had requested, and sat down by his fire at night, a
better and a happier man.

I asked a Sunday school teacher, if he expected
to continue his efforts of that kind during life. "Cer-
tainly," says he, "unless Satan's kingdom is destroy-
ed first;—I have enlisted during the war." A good
example for others.

In the spirit of the above resolution, a faithful teacher
in London, attended Sabbath school forty years, and was
absent only three Sabbaths.

[From the Christian Advocate and Journal.]

REPORT

Of the New Hampshire Conference on the case of Rev.
G. Storrs.

We have seen this strange report, as published in
the last number of Zion's Herald. It purports to be
an examination of the case of the Rev. George Storrs,
but is in fact a condemnation of the conduct of the
senior editor of this paper, for saying that Mr. Storrs
was changed from an amiable brother into a "bitter
reviler." Though we still think the accusation just,
and might be more fully sustained by quotations from
a subsequent communication of his, yet, allowing the
accusation unfounded, we protest against the pro-
ceedings of this conference in this case.

1. Because the New Hampshire Conference have
no jurisdiction over the editors of this paper, neither
as editors nor as preachers. As editors we are re-
sponsible to the General Conference, and in the in-
terval of its sessions to the New York Conference.
To no other tribunal, therefore, are we answerable,
nor will we answer for our conduct either as editors
or preachers. If Mr. Storrs, then, or any one else,
has any charge to prefer against us, he must prefer it
to the New York Conference, to which alone we hold
ourselves responsible.

2. We protest, secondly, because, allowing that the
New Hampshire Conference had jurisdiction in this
case, its judgment has been made up altogether on
ex parte testimony. Whoever before heard of a man's
being tried and condemned unheard, not only in his
absence, but not even notified that the case was to be
investigated! It is of no use to say that Mr. Storrs
was the man who was tried. Who was his accuser?
Was he present to prosecute and sustain his accusa-
tion? Mr. Storrs might have been heard in his de-
fence, but who was there to sustain the supposed
plaintiff? If such unprecedented proceedings are to
be sanctioned in our Church judicatories, there is
an end of all justice, and therefore the sooner they
are checked the better.

3. We protest, thirdly, because there is an in-
genious attempt to separate the "senior editor of the
Christian Advocate and Journal" from his assistant,
in this business. It is not true that he alone is re-
sponsible for the article alluded to, for that and every
other article on abolitionism were submitted to the
assistant editor previously to their publication, and
approved of by him, and he is now ready to endorse
them; they are therefore jointly responsible.

4. We protest, fourthly, because it is not true, as
therein stated, "that the editor of the Christian Ad-
vocate and Journal refused brother Storrs the privi-
lege of defending himself from the charges preferred
against him" in the columns of this paper. We are
not conscious of having preferred any charges against
him personally, except that we said, in reference to

what he had published in the Herald of Freedom,
that he had changed from the amiable brother Storrs
into a bitter reviler; and since that we have heard
nothing from him. To construe what we have said
against the measures of abolitionism into charges
against Mr. Storrs, is a strange way of proceeding.

On the whole, we think that this is a very extra-
ordinary report, considering all the circumstances.
But we trust and believe that the M. E. Church has
not become so corrupt, so lost to all sense of justice,
as to sanction such proceedings. If we could believe
such a thing possible, we should think ourselves
justified, nay, impelled from a sense of imperative
duty, to use our influence to reform it, and if we
could not succeed, to leave its communion.

"Doth our law condemn a man before it hear
him?" But here is an instance of an annual con-
ference of the M. E. Church sitting in judgment on a
minister over whom they have no jurisdiction, pro-
nouncing sentence of condemnation in his absence,
without even notifying him that his conduct is to be
investigated. And what is a greater stretch of
authority, and a bolder assumption of powers which
do not belong to them, the members of this confer-
ence have taken it upon themselves to sit in judg-
ment on our official conduct as editors of this pa-
per, when the Discipline makes us amenable to the
General Conference, for our official acts. We there-
fore most solemnly protest against the *judicial* inter-
ference of the New Hampshire or any other annual
conference, in regard to the manner in which we dis-
charge our duties as editors of this establishment, ex-
cept the New York Conference, and then ultimately
the General Conference.

For advice or reproof, if it be given in a Christian
manner, we hope to be thankful, let it come from an
annual conference, or any private individual; but
when it comes to a case of solemn adjudication, we
protest against all and every tribunal not authorized
by the Discipline under whose authority we act.

Such is the character of the proceedings hereby
condemned, that we should not have noticed them at
all, had we not feared that our silence might be
construed into a tacit acknowledgement of our delin-
quency, and of the competency of that tribunal to pass
a judgment upon our acts. It is on this account
chiefly that we hereby record our solemn protest
against these illegal proceedings.

N. BANGS,
T. MERRITT.

New York, Aug. 14, 1895.

CLOSE WORK.

A minister, lately, was employed to preach and take
the pastoral charge of a people noted for ignorance
and want of piety in general. He made remarks like
these, to one with whom he was conversing. Some
of my members never come to meeting at all, they
must be turned out; some come, and go sit in the
tavern in time of sermon, these must be cut off; some
would go in and out while I was preaching, and
these I have battered until they will not come at all,
so they must go; and some are as wicked as the devil,
then I shall cut to the very back bone.

Query.—How many will be left for a church?

An Indian meeting a traveller, the other day, pass-
ing through the nation, accosted him thus:—"How-
dy! Want more land! Come steal un, eh!"

"I rise, sir, for information," said a very grave
member of a legislative body, who then made no great
figure in the business in which he was engaged, but
has since far out grown in political importance both
his own and his neighbor's expectations.

"I am very glad to hear it," said a bystander, "for
no man wants it more."

THE PASSIONS PULLING THE STRING.—Mr. James,
in the Gipsy, has not inaptly compared the human
being to "one of those figures the children buy at
fairs, with arms and legs, and even his head hung
on wires?" and with the passions to pull the string at
the back, not only without his volition, but often
against his will. Wrath pulls, and he kicks; revenge
pulls, and he strikes; jealousy pulls, and he writhes;
fear pulls, and he runs; love pulls, and he dances,
and so on. Thus the poor man, by allowing his pas-
sions the mastery, is made a mere puppet of, much to
his own discomfort, and the sport and ridicule of his
fellow creatures. He that would avoid this result,
must beware how he permits the passions to get pos-
session of the string; for let them but once get fairly
hold, they will show him up at will, and compel him
to cut a thousand fantastic capers, which, in his cool-
er moments, he looks back upon with shame.—*New
York Transcript.*

A FRAGMENT.

The following statement is literally true, and was writ-
ten by an eye witness. It is only, as it purports to be,
a fragment of a story, which if published entire, as it prob-
ably will be, would be a highly interesting and useful
temperance tale.

Edward was about four years of age, and his sister
Mary not far from six. Their father was a wiser-
able drunkard. Mary was taken sick. Her Sabbath
school teacher calling one morning as she began to
recover, Mary appeared unusually pleased to see her.
"The children," said the mother, "have been ab-
sent most impatient for you to come; they have a new
plan in view. For a few days past, their thoughts
and conversation have been about the Temperance
Society. Mary has come to the conclusion that she
can live all her days without tasting another drop,
and wants to sign the pledge. I have tried to put
them off, by telling them I did not know that chil-
dren so young were permitted to join. But they
would not give it up."

"O," said Mary, "I think if mother, and Edward,
and myself join, we can persuade father, too."
"Edward," said the teacher, "do you think you
can always refuse the sweet bottom of the glass, when
your father offers it?"

"Yes, I will stick and hang as long as I live."

Their names being taken, they were requested to
get their associates to join with them.

Mary at once exclaimed, "I will see H— C—
I guess I can get her to join; for her mother drinks
as much as Pa does, and the little children surely suffer
for victuals and clothes." O mother, I wish we could
get them to join the Temperance Society."

was awakened by the earnest solicitations of these
children; and they did not leave her until she had
promised to think of the subject. At the end of three
days, she put her name to the pledge; and ever since
has been a temperate woman.

Encouraged by past success, they commenced the
work at home. They not only begged of their father
to put away the poisonous stuff, but daily prayed
that God would give him a new heart, that he might
love and serve him on earth, and be prepared to
dwell in heaven. Not only in secret, but by his side
would they kneel; and little Edward in particular
would there earnestly beg of God to give them all
new hearts, and save his poor father from the drunk-
ard's grave.

Whenever the father came home at night, under
the influence of intoxicating liquor, cross and angry,
his mouth was shut, when his little son knelt with
his Bible before him, begging that he might repent,
for no drunkard could enter the kingdom of heaven.
By the decision and zeal of his children, he was sil-
enced and confounded. Neither by flattery or per-
suasion, could they be made to taste of ardent spirits,
or even to take water from a glass where it had been
used.

One night little Edward was taken suddenly ill—
his father arose and brought him some water—he no
sooner took it, than he exclaimed, "I can't take it, it
is in your run tumbler." When he was so sick that
he was not expected to live, he refused to have it ap-
plied externally, because he had signed the pledge.

We are happy in saying the prayers of these chil-
dren have been heard and answered; for many months
have elapsed since this once miserable drunkard has
tasted the poison; and we hope the prayers they now
offer will also be heard, and that we shall see him,
"clothed in his right mind, sitting at the feet of Je-
sus."—*Lowell Pledge.*

AMUSING ANECDOTE.—The Archbishop of Dublin
tells us of a horseman who, having lost his way, made
a complete circle; when the first round was finished,
seeing the marks of a horse's hoofs and never dream-
ing that they were those of his own beast, he rejoiced
and said, "This at least shows me that I am in some
track;" when the second circuit was finished, the
signs of travel were doubled, and he said, "Now,
surely I am in a beaten way;" and with the conclu-
sion of every round the marks increased, till he was
certain he must be in some well frequented thorough-
fare, and approaching a populous town; but he was
all the while riding after his horse's tail, and deceiv-
ed by the track of his own error. So it may be with
great men who persevere their own tails in dinner cir-
cles, newspapers, and reviews, repeating the same
error till they become so misguided by it, as to take
the impression of their own deviations for proof that
they were going right.

TAKING IT COOLLY.

We never met with an instance in which this excellent
maxim was more strictly followed. A woman by the
name of Mary Barlock was tried at the Bristol assizes for
the murder of a Mrs. Smith. She protested her inno-
cence; but the jury found her guilty, and she was or-
dered for execution. The following account of the *sang
froid* with which she treated the matter is given in the
Bristol (Eng.) Journal. Such accounts have something
in them so mixed up of awfulness and eccentricity, that
while we shudder, we can scarce repress a smile:—

On quitting the bar, she was taken to the prisoners'
room under the court, where she manifested the most
perfect indifference to her situation. She was visited
by her relations, including her brother and her chil-
dren. Seeing them moved by the scene then pass-
ing, she desired them to be quiet, "and not come
there to make her low spirited;" and immediately
turning to her solicitor, said, "Now let's to business:
about the five hundred pounds in the bank? They
can't hold it—that's all stuff. What will be left for
the children, when all the bills are paid?" Her at-
torney having answered her, she turned quickly round
to her brother, and said, "Mind, Jen, you fax his
bill!"

On being pressed not then to harass her mind with
this world's concerns, she said, "I must attend to
business." She then called Mrs. Vowles, the matron
of the prison, and asked, "Who makes the jail cof-
fin?" On receiving an answer, she again turned to
her brother, and desired him to get "a good strong
plain coffin," adding, "but mind, you are not to give
more than two pounds for it;" at the same time,
moving herself up from the bed, and lifting her el-
bows, she said, "Mind, it must be full sized; and let
it be lined with flannel, and mind that I have a warm,
comfortable shroud, and don't let the coffin be screw-
ed down too tight; recollect that it must be brought
to me this evening: I'll have it put by my bedside."

Her conduct during the final and awful scene was
equally cool. When the hangman was adjusting the
rope round her neck, she asked him if he could not
"put something soft round it." On reaching the
platform, it rained, and an umbrella was asked for by
an officer, for the clergyman. The criminal being
desired by the Governor to move on with him, she
said, "No, I will wait for the umbrella." She was
again reminded to proceed, but repeated that she
would wait for the umbrella. She gave the fatal sig-
nal herself.

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FREDERICK GOULD, Agent.
July 22.